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TABLE OF CONTENTS.

	PAGE
SIE WILLIAM GREGORY'S AUTOBIOGRAPHY, by T. HUTCHINSON	391
W. M. TORREN'S HISTORY OF CABINETS, by J. A. HAMILTON	393
W. P. COURTNEY'S WHIST GOSSIP, by J. I. MINCHIN	394
FURNEAUX'S EDITION OF THE GERMANIA, by F. T. RICHARDS	395
MAX O'RELL'S JOHN BULL & Co., by W. WICKHAM	395
NEW NOVELS, by J. B. ALLEN	396
SOME BOOKS ON FOLK-LORE	397
NOTES AND NEWS	398
THE FORTHCOMING MAGAZINES	398
UNIVERSITY JOTTINGS	398
ORIGINAL VERSE: "LOVE IN AUTUMN," by ARTHUR SYMONS	399
MAGAZINES AND REVIEWS	399
"THE RAIDERS": A NOTE, by X.	399
SELECTED FOREIGN BOOKS	400
CORRESPONDENCE:	
<i>The Newly Found Sinaitic Codex of the Gospels</i> , by F. C. CONYBEARE and F. P. BADHAM; <i>Plagiarism and Catechising Miracles</i> , by William Wallace; <i>The New Psychology</i> , by J. S. STUART-GLENNIE	400
APPOINTMENTS FOR NEXT WEEK	403
DELITZSCH'S ARABIAN DICTIONARY, by Prof. SAYCE	403
OBITUARY: MARILDO CHIMKAI ATE, by Col. JACOB	403
SCIENCE NOTES	403
PHILOLOGY NOTES	404
REPORTS OF SOCIETIES	404
THE NEW ENGLISH ART CLUB, by F. W.	405
THE J. M. GRAY SALE	405
NOTES ON ART AND ARCHAEOLOGY	405
RECENT CONCERTS, by J. S. SHEDLOCK	406

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Sir William Gregory, K.C.M.G., formerly M.P., and sometime Governor of Ceylon: an Autobiography. Edited by Lady Gregory. (John Murray.)

THERE is not a dull chapter—scarcely is there a dull page—in this goodly volume, which contains the life-story of a kindly, impulsive, thoroughly lovable Irish gentleman: a story designed for the entertainment of his wife and son, and told with vivacity, good-humour, and unflinching candour. The career here described is that of a stirring, energetic spirit, an ardent sportsman, an insatiable traveller, moulded by circumstance into an accomplished and versatile man of affairs: of one who, notwithstanding that his activities had not always been wise and beneficent, yet in the end contrived, despite sundry errors and not a few misfortunes, to bestir himself strenuously in good deeds, and at his death to leave the world appreciably better than he found it.

The Irish Gregorys are a "Cromwellian" offshoot from an old Warwickshire stock, the owners of Styvechale Hall, near Coventry. Robert Gregory, of Galway, the great grandfather of Sir William, having at an early age entered the service of "John Company," succeeded in amassing a large fortune in the East, part of which, on his return, he invested in the purchase of Coole, an estate of over £7,000 a year in his native county. Robert's son William married Lady Anne, daughter of the Earl of Clancarty, and in 1813 was appointed Under-Secretary for Ireland—an office which he held for eighteen years. He did not inherit Coole until a few months before his death, which occurred in 1840. Meanwhile his son Robert had married a beautiful and talented Irishwoman named O'Hara; and of this marriage a son—William, the future M.P. and Governor of Ceylon—had been born on July 13, 1817.

From his mother William Gregory inherited those qualities of head and heart to which his subsequent success and popularity were mainly owing. His nature in all points—good and bad alike—was Irish to the core. Nimble-witted and many-sided, yet without intellectual or spiritual depth, ardent and impetuous in enterprise, yet speedily damped by resistance or ill-luck, sweet, docile, and tractable under kindness, yet furious in his resentment of a wrong—he seems to have exemplified in his own person almost every trait we are accustomed to look for in the bright, winning, uncertain Celtic temperament.

William Gregory's youth was mostly

passed at the Under-Secretary's Lodge in the Phoenix Park. Here one day, while fishing in a pond for roach, the seven-year-old urchin made the acquaintance of the Marquess Wellesley, at that time viceroy, who presented him with a splendid copy of Walton's *Compleat Angler*, and insisted upon his beginning his classical studies without delay. The clever and affectionate youngster ramped through the rough places of the Latin Grammar, feeling himself amply rewarded for his labour by a smile from his new friend and hero. "It was my greatest treat to be put through my facings by him. I always felt, although such a very little fellow, that I must do whatever he told me, and that I could do it. It seemed impossible that he should impose anything unreasonable." When, some years later, Gregory went to Harrow, he found that the grounding the marquess had bestowed on him in Latin gave him no small standing among his class-fellows.

At Harrow, flattered by the notice of his Greek tutor, Dr. B. Kennedy, Gregory soon became a hard-working student, and, while still in the fifth class, won the prize for Latin Lyrics from the entire school. Next year he again won the same prize; but having foolishly shown his verses to Kennedy before sending them in, and having by that expert's advice cancelled a stanza or two, he was told by Dr. Longley that the prize must be forfeited to Pearson, the next in order of merit.

"It was a terrible blow to me, and for the time had a very bad effect. I gave up my books and got into every kind of scrape, until it ended in my being turned to the bottom of my remove. I really cared very little what I did or what became of me, so bitter and so enduring was the disappointment. I think I should have gone quite to the bad had I been under any master but Dr. Longley. I loved him so very dearly, that when I found him distant in his manner, and yet at times looking upon me so kindly and so sadly, and when I could bring myself to think dispassionately upon his decision and recognise its justice, the better principle prevailed. I mended my ways, took to my books again, and next year (1835) got the Latin Hexameters, the Peel Medal, and the Scholarship, and wound up my career by being head of the school for a considerable time."

From Harrow Gregory proceeded to Oxford, where, soon after his arrival, he carried off one of three exhibitions belonging to Christ Church. This time, however, he only ran second; being beaten by "a very ugly, very unclean, and very uncouth creature" named Linwood, at whose hands, in the contest for the Craven Scholarship, he shortly afterwards sustained another and still more signal defeat. Dashed by these reverses, he yet continued to read on, though in a desultory fashion; with the result that, on going in again next year for the Craven, he again ran second—this time however, to a student of quite inferior pretensions, whom their common tutor, Dr. Liddell, had repeatedly assured Gregory he was sure to beat.

Soon after this, Gregory was introduced to the Turf by some old Harrow friends, whom he had fallen in with during a visit to Cambridge. "From that time I deserted my old reading associates, and thought of

nothing but Epsom and Newmarket." Still he read on for his degree by fits and starts, and, having two excellent coaches, felt sure of his First Class. But, when the Degree was at hand, and he should have been sweating over his divinity and logic, he went off instead to the Newmarket Spring meetings, subsequently riding to Epsom to see Bloomsbury win the Derby in a snow-storm—an event which, by putting £300 in his pocket, served to confirm his love of racing. On his return he tried to make up for lost time, working night and day until, on the very eve of the examination, he was taken violently ill with a rush of blood to the head. After an enforced rest of six months, followed by a vain effort to resume his studies, the unlucky young man quitted Oxford in broken spirits, and without even a common degree. Such was the result of his first visit to Newmarket.

On the death, in 1842, of Mr West, M.P. for Dublin city, Gregory, who at this time neither knew nor cared a jot about politics, weakly consented to contest the vacant seat in the ultra-Conservative interest, and actually defeated Lord Morpeth, the nominee of Dan O'Connell, by 390 votes. It had, of course, been necessary to issue an address; and the preparation of this had been entrusted to Shaw, the Recorder for Dublin, who, without a word of warning to Gregory, drew up "a grandiloquent proclamation," pledging the unwary novice to a strong Protestant programme, and denouncing Free Trade, the Maynooth Grant, and the National System of Education. This address furnished the text upon which, much against his will, Gregory found himself compelled, again and again, to hold forth to a yelling mob of Protestant operatives. He resisted as far as he might, and was rebuked by the Rev. "Thrash'em" Greg for his Laodicean lukewarmness; but, all the same, he entered Parliament burdened with avowals which, had he but known what he was doing, he would never have made. No sooner had he arrived in London than he found that the pledges—he calls them "intimations"—he had given to his fanatical constituents were serious impediments to his influence with the party in power. He found English Conservatives desirous, not of crushing the Romanists under foot, but rather of levelling them up to an equality with the Protestants. Lord Eliot, then Chief Secretary for Ireland, who had a short time before accepted his candidature for Dublin, now threw him over by expressing his regret to the House at "the violence of Mr. Gregory's language on the subject of education." At last, when Sir Robert Peel took him privately to task for the obsolete rigour of his sectarianism, the young man's cup of bitterness overflowed, and with a wrathful heart he explained to his kind counsellor the degrading perplexities into which he had carelessly suffered himself to be led. Peel's advice was brief and practical:

"If you have given any pledges, keep them, or else resign; but under any circumstances, dissociate yourself at once from those ultra men who, if they had their way, would create a fresh rebellion in Ireland."

Gregory did not resign. Perhaps he felt

that the shabbiness of the manoeuvre by which the "intimations" he now chafed under had been extracted from him absolved him from too punctilious an observance of them in the House. Anyhow, though he adhered to his detested programme to the extent of opposing Peel's proposal to increase the Maynooth Grant in April, 1845, he showed his independence by pairing in favour of Mr. Hutt's motion for the free importation of Australian corn, thus becoming—as he proudly boasts—"the first seceder from the Protectionist phalanx." And when, on the meeting of Parliament in 1846, Peel introduced his motion for Free Trade, the renegade representative of Protectionist Dublin hastened to the great Minister's support, and early in February made a speech on the abolition of import duties on corn, which he himself describes as "long and extremely dull, but received with attention by a full House."

Two days later Gregory was offered the Irish Lordship of the Treasury, together with the virtual control of Irish business in the House of Commons. The opening was a brilliant one; and had Gregory had the stuff of a statesman in him, he would have caught at it with glad eagerness. As it was, he felt, he confesses, "more alarmed than pleased" at the offer. Instead of gratefully accepting, he at once began to point out the obstacles that would beset his path. Finally, he asked and obtained permission to consult his parents. His mother was half inclined to say, "Accept!" But his father, remembering an unlucky pronouncement made at the hustings in favour of Protection, and fearing lest his son should be charged with having spoken and voted in order to obtain office, urged him strongly to decline. The son found little difficulty in acting upon advice so consonant with his own inclinations; and thus it came to pass that William Gregory, to his subsequent bitter and lasting regret, failed to take the tide of his fortunes at the flood, and wrote to refuse the proffered post. In August, 1847, Parliament was dissolved, and Gregory again stood for Dublin. There being every appearance of a walk over, the candidate went off to Goodwood, the result being that John Reynolds, a Radical spouter, who in Gregory's absence offered himself to the electors, defeated him at the poll by ninety-five votes. Thus a second time had the unlucky plunger to pay dearly for unseasonable indulgence in his darling sport. After an abortive attempt to win a seat in Galway County, he accepted the inevitable, and for the next ten years remained a stranger to the House.

In 1857 Gregory re-entered Parliament, this time as member for Galway County. During the ten years' interval—owing partly to the hard times following on the famine of 1845, partly to his persistent efforts to redeem all his losses and liabilities by a single brilliant stroke on the Turf—he had become desperately involved, and had ultimately been forced to sell two-thirds of the family estate. A visit to Kinvara, once an outlying portion of the property (upon which in the Famine years the rates had been 18s. in the pound, "and that a fictitious pound, for it was never paid!"),

served to convert Gregory into an ardent tenant-righter. The land was poor and stony, and had been sold in Dublin to one Comerford, a carpenter, who paid for it with borrowed capital. As soon as he had been given possession, the rapacious monster raised the rent so as to pay 5 per cent. on the borrowed money, and to yield himself a large income besides. The ruin and despair of the rack-rented people, who in the Gregorys' time had never been asked even for the old rent in full, so affected William Gregory that, from the day of his visit to the day of his death, he remained a staunch supporter of the Irish tenants' cause. And thus it happened that the same man who in 1842 had been returned for Dublin, in the very teeth of the *Liberator*, by the Rev. "Thrash'em" (Tresham) Greg and his 1500 Protestant operatives (bought at £3 a head), was now proclaimed knight of the shire for a county in Connaught mainly through the aid of the Roman Catholic bishops of Galway and Kilmacduagh, who wisely preferred a sympathetic heretic to an orthodox candidate (Capt. Bellew) apt to give himself airs.

The crying wrong under which the tenants groaned was, of course, the instability of their tenure of the land. In those days notices to quit "fell like snowflakes." The largest landowners in Ireland (the Law Life Insurance Company) regularly handed a notice to quit to every tenant on their property, together with the receipt for the rent! In order partially to remedy this evil, Gregory, in 1866, joined forces with Sir Colman O'Loughlin, the member for Clare, and the two framed and introduced a very moderate Bill:

"Where there was no written agreement, a lease of twenty-one years was presumed. . . . Where the tenancy was annual, the tenant was empowered to deduct county cess, and distress was forbidden. Compensation in case of ejection of a yearly tenant was exacted, except in case of non-payment of rent."

Truly, when judged by the standard of recent legislation, a *very moderate Bill*! Had it passed, the result would have been a general granting of leases, and Ireland would have been at peace for twenty-one years.

"Before I introduced the Bill I met Mr. Gladstone going out of the House, and I besought him to stay and hear what I had to say, and to help me if he approved. He said: 'Let me look at your Bill,' and ran his eye over the headings of the clauses. 'Why, you want,' said he, 'to interfere with the management of a man's own property! I will have nothing to do with it' (ejaculating these last words with the greatest emphasis). We failed in making our way with our Bill."

Verily, *tempora mutantur*.

Again, in 1870, when Mr. Gladstone introduced his Land Bill for Ireland, Gregory, with the full consent of the delegates of the tenant farmers assembled in London, formulated certain proposals for the guidance of the Government, promising that, if they were adopted, the land question would never be heard of again. These included: (1) The establishment of a Land Court, open to both landlord and tenant; (2) the adoption of existing rents as the basis of a legalised settlement; and (3) the empower-

ing of the tenant to sell his goodwill in all cases, whether of eviction or of voluntary departure. Sir John Gray brought forward these suggestions in Committee, but was opposed in every instance by the Government. And yet, as the whole world knows, Mr. Gladstone's second Land Bill of 1880 was entirely founded on these three proposals, though with certain injudicious additions of his own! So true is it that every dealing of England with Ireland comes too late.

Of the many other interests and activities of William Gregory, of his efforts to extend the usefulness of the British Museum; of his connexion with the National Gallery, to which he left a Savoldo, a Jan Steen monochrome, and two Velasquez; of his tour in the States (during which he arrived three days after the "Revolution of Harper's Ferry," at the very scene of the foray, and actually rode to Washington in the train which carried John Brown to his trial and execution); of his endeavours to secure the independence of the Danubian Principalities, and his warm espousal of the Southern Cause on the outbreak of the American War in 1861; of these, and many other matters which occupied Gregory's attention during the years of his parliamentary life, we can do no more than make the briefest possible passing mention. Nor can we stay to tell of his cordial reception by the brilliant London society of the Forties; of his friendship with Lady Jersey, and the curious cause which, for a time, interrupted it; of his attendance (in a dress worth £80) at Her Majesty's *bal poudre* on June 6, 1845, and the picturesque assemblage afterwards of the bewigged and powdered eighteenth century gallants in the supper room at Crockford's; or of his cordial intimacies with Dan O'Connell, Lord George Bentinck, Lord Dunkellin, the Earl of Lincoln, and hosts of others—men of every conceivable shade of political opinion. Of the stories he relates concerning this period of his life some are "chestnuts," and one at least is neither new nor true. Had Lady Gregory consulted her *Dictionary of National Biography*, she would have seen that Barnes, the editor of the *Times*, died of the effects of a surgical operation in May, 1841, and therefore could not possibly have written out the cheque for £500 which, on p. 86 of this volume, he is stated to have filled in and handed to Mrs. Norton, as the price of an important state secret which she is stated to have coaxed out of her unsuspecting admirer, Sidney Herbert, during a *tête-à-tête* dinner on December 4, 1845. Perhaps as good a thing as can be found in the book is contained in the following paragraph, which we quote from Sir William's review of Lord Palmerston's Administration, and with which, most regretfully, we take our leave of this entertaining and, let us add, instructive volume:

"England soon found out the loss of the clear head, the solid judgment, and the firm hand of Lord Palmerston, when Lord Russell succeeded him, and Mr. Gladstone assumed the leadership of the House of Commons. Hitherto Lord Palmerston had always repressed Mr. Gladstone's exuberances, quietly but irresistibly. Since then, except for brief intervals, Mr. Gladstone has had a free hand, and Egypt and

Ireland can attest the consequences. A member of Lord Palmerston's Cabinet gave me an amusing description of their proceedings. At the beginning of the session, Mr. Gladstone used to come in, charged to the muzzle with all sorts of schemes of all sorts of reforms which were absolutely necessary in his opinion to be immediately undertaken. Lord Palmerston used to look fixedly at the paper before him, saying nothing until there was a lull in Gladstone's outpouring. He then rapped the table and said cheerfully, 'Now, my lords and gentlemen, let us get to business.'

T. HUTCHINSON.

A History of Cabinets. By W. M. Torrens.
(W. H. Allen.)

THIS book, the last of Mr. Torrens's works, is also the one on which he bestowed the most labour and research. It is the most ambitious in its design, the widest in its scope; and upon it his reputation as an historian is most likely to rest. There is, then, something doubly pathetic in the fact that he died just before it appeared—"just as the last proof-sheets had been returned to the printers." It is impossible in reviewing it not to wish to be alive rather to its merits than to its faults, seeing that the author, who might have defended himself against strictures or made good confessed defects, has passed away. Mr. Torrens had laboured for many years under an affection of the eyesight, which prevented him from either writing his own manuscript or correcting his own proofs, and made him in these respects dependent on the services of changing amanuenses. It is to be regretted that their services seem to have been somewhat perfunctorily rendered. For certain peculiarities of style no doubt Mr. Torrens was himself responsible, such as a singular addiction to the repeated use of unusual words, "imprescriptible," "inveteracy," "the intercept of the Commonwealth," "interjaculate," "Carteret's habitual spurn of the vermiculate questionings and cavils of his colleagues"; but in the correction of the proofs, slips of grammar, and more than slips of spelling, do his work an injustice for which he was in no respect responsible. A serious historical work ought not to be allowed to call anybody a "*persona grata*," as this does twice over, to print "rights" for "rites," and "council" for "counsel"; nor should we have to read that "the event, long awaited, conferred a step in rank, at which his wife was said to be more elated than him." Considering, too, the bulk of the book, and that it is made up very largely from manuscript sources not very accessible to the public, it deserved an index, which, instead of giving the clue only to proper names, would have referred the student to subjects as well. With a few almost mechanical improvements this history might have been made a very useful work of reference. As it is, for want of a table of contents and two more pages of index, only those are likely to consult it who have the time to read and digest it thoroughly, or the patience to be their own guides when the index fails them.

It is not quite easy to discover the scope of this book from its title, nor yet to suggest a title that would have better

represented its scope. After a brief introduction, covering the years from 1688 to 1714, the history begins with the accession of George the First, and thenceforward proceeds, year by year, and with great detail, till it concludes with the death of George II. This period is chosen because in Mr. Torrens's judgment it covered the whole growth of executive government by means of a cabinet. William was his own Prime Minister, and, in spite of the restriction of his prerogatives, remained so to the end of his life. Under the weaker rule of Anne came a change, a change perhaps less due to weakness than to discretion:

"In outward semblance all went on as before. Every minister knelt to Anne, as his predecessor had knelt to her grandfather, and to her would-be despotic sire; and, if all had not the careful and scrupulous wisdom of the Lord Treasurer, or the grace of sympathy and devotion of the Captain-General, there was not one of them who would not have repudiated the idea that he held office by any other tenure than that of Her Majesty's pleasure. Nevertheless, there came about by degrees a transmutation of things in the working of the Executive, which, had it been anticipated in the days of Pym and Strafford, would have averted civil war, and much that followed in its train. It is curious to observe with what good temper and good nature, with what dignity and prudence, Anne allowed herself to be led during the greater portion of her reign, and that, so long as the delicacy of deference and duty was shown her, she hardly seems to have thought of asking the dangerous question, which shall govern England—the Crown that cannot be called to account, save by revolution, or individual ministers, that Parliament may depose by a majority of one?"

On Anne's death, slight and unimpressive a matter as the demise of the crown appeared to be, it became at least clear that absolutism in the executive administration was a thing of the past. With monarchs alien in speech and sympathy, whose interests lay abroad, and who attached no adherents to their persons at home, the supersession of the king by his ministers became as easy as it was inevitable. Indistinctly at first, clearly enough afterwards, those monarchs themselves became alive to the fact: "Your ministers, Sir," said Lord Chancellor Hardwicke after reading His Majesty a lecture, "are only your instruments of government." The king smiled and said bitterly, "Ministers are the king in this country." No doubt this change came about in a sufficiently tortuous and self-seeking way; and the clique of nobles, in whose hands cabinet government became an accepted fact, were perhaps equally unconscious and undesirous of playing the part of founders of a constitution. To found a fortune, to consolidate a family connexion, or to build a palace, was enough for them. Still, when George II. died,

"Cabinet rule had been upon its trial for nearly half a century, and, despite many blemishes and errors, its superiority to the systems of government that had preceded it was tacitly accepted by the nation. Dynastic controversies had been laid to rest, and civil strife, endangering the public peace, was heard of no more. The crown devolved without question or grudge upon the next lineal heir, but, shorn of the power to perplex or disturb the community by the gratification of arbitrary whim, it was no longer an object of jealousy or

fear. The supremacy of Parliament had been gradually established—not only in the making of laws but in the power of enforcing them; for the ministers, who in combination formed the Executive, though nominally appointed by the King, were, as everybody knew, co-optatively chosen by the chiefs of the party that happened to be in power."

For the period of time which he selected it may be doubted whether Mr. Torrens did not write his book on too extensive a scale; for the complete growth of cabinet government, as indicated in his above-quoted conclusion, it is almost certainly too short, and, after all, the growth of cabinet government in England is rather a subject for a substantial essay than for two bulky narrative volumes. As it is, he has written not a history of cabinet government, nor a history of cabinets, but the history of some cabinets. The huge mass of correspondence preserved by the families of the chief politicians of the early Georgian period is not only a rich mine of historical material for any study of their times, but the best for the examination of the somewhat subterranean arts and artifices of the first cabinets. This mine Mr. Torrens worked carefully and laboriously, and in the result was almost too much loaded with his materials. To trace the intrigues and record the rivalries of ministers, to whom cabinet solidarity was only beginning to be known, requires not only considerable fulness of narrative, but also a great wealth of quotation. The defect of this otherwise valuable history is that it wants proportion and cohesion, leaves on the reader's mind a certain bewilderment, and seems to have been written upon no really definite plan. On the other hand, the subject necessarily involved a biographical treatment; and, though needlessly hostile to Walpole, Mr. Torrens's sketches of the characters of the statesmen whose strategy he is unfolding are always interesting and often brilliant. He abounds in happy sarcasms and caustic touches:

"The Irish Peerage [was] too often treated as a sort of outhouse of honour, where the waifs and strays of fortune were glad to stable their horses until called within the circle of privileged nobility."

"The Executive knack of judiciously saying nothing at considerable length, with a certain air of good-nature and sympathy, was then, as now, regarded as a gift of governing genius."

"Immigrant monarchy" for the principle represented by the house of Brunswick, and "the working capital of corruption" for secret service money, are neat phrases; while of George II. before Dettingen it is cruelly written:

"George II. grew impatient of mere prominence in the picture of still life hitherto presented by the Court of England since his accession. Nature, he often suspected, had meant him for a great general. The lust of war, not for the sake of territorial acquisition—for of this he did not dream—but for the sake of fighting, as classical education taught every great king he ought to fight, stirred his soul. What would his contemporaries of France and Austria or Poland think of him if he remained for ever shut up thus tamely in his island-paddock, never daring to clear territorial fences or make a royal rush in any direction? Even his hated kinsman, Frederick of Prussia, would look

down upon him if he did not form some offensive alliance, sack some city, or cause a respectable number of some neighbour's soldiery to bite the dust. Then there was the martial honour of England to be maintained, which providence had entrusted to his keeping. How could he justify himself to his loyal subjects if he never led any of them out to be slaughtered in the good old style of his predecessors?"

Too much devotion, however, to the early history of English cabinets has the effect of rather souring a writer's style and destroying the perspective of his judgment. He paints a series of portraits in tones more sombre than upon a broader view they need to be. As read in Mr. Torrens's pages, the history of England during about sixty years is an almost unbroken record of self-seeking, intrigue, place-hunting, corruption, and lies. The statesmen whose names are recorded there seem to be divisible into able rogues and stupid rogues. Yet, bad as they were and discreditable as are many of the incidents of that epoch, who can look upon what England then was and did, and still more upon what she afterwards became, and agree that this is a fair or adequate way of dealing with her history? The *History of Cabinets* is a valuable store of materials, often new and always curious; it is a vigorous and interesting, sometimes a brilliant, study of one side of our political history; but it is too one-sided to be definitive, and, on the whole, too pessimistic to be just. Mr. Torrens's last work is, beyond doubt, an important contribution to our knowledge of the eighteenth century; but it leaves the field still waiting for the labours of other hands.

J. A. HAMILTON.

English Whist and English Whistplayers. By W. P. Courtney. (Bentley.)

THIS is unquestionably the most lively book on a delightful subject that it has ever been my good fortune to come across; and Mr. Courtney's thorough acquaintance, not only with the literature but with the unwritten records of the whist-table, places his work at the head of what is now a pretty extensive literature of the game. His history of whist itself is as complete as can be found in Cavendish; but the special charm of the book lies in the endless anecdotes of the leading men and women who, from the time of Dean Swift to the present day, a period of nearly two centuries, have been devoted to this pastime. The number of celebrated characters, literary and otherwise, whom Mr. Courtney is able to connect with the game would seem to show that the real difficulty would be to find persons who were successful in any career who were not whistplayers. Prelates, the clergy at large, lawyers, soldiers, kings and their subjects at whist afford matter for a series of amusing stories, not often to be found within one volume. To name all the literary men connected with our game would be impossible. Among the leading warriors and sovereigns devoted to the game we find the two Napoleons, Marlborough, Lord Clive (who killed himself in the middle of an unfinished rubber), Sir John Malcolm,

Blücher (more, however, of a gambler than a whistplayer), and the great Moltke, who, to close all his triumphs, made a grand "slam" on the night before his death.

The great Napoleon was not great at the whist-table, and a characteristic story is told of him at St. Helena. At a private party of whist he took out four Napoleons to use as markers, and one of the young ladies took up one of the coins and asked him what it was. The polite hero snatched it rather roughly from her, and, pointing to the impression, exclaimed, "O'est moi." The annoyance caused by this incident ruffled him so much that he made a misdeal. The party begged him to try again, and he did so with the same result. His countenance then displayed the rages of convulsive fury, and his anger was not appeased until the house had been searched for old cards, which could be more easily dealt. Meantime the unhappy Count Las Casas, his only attendant, was ordered to sit down at a spare table to play the cards alone until they should run smoothly (p. 154). Louis Philippe showed equal regard for the coin that bore his name. He dropped a Louis on the carpet while playing whist, and arrested the progress of the game to look for it, whereupon a foreign ambassador, who was one of the party, set fire to a billet of 1,000 francs to give light to the king under the table (p. 254). As a general rule warriors are greater adepts at whist than doctors. But there are always exceptions. Dr. Arnal, a physician to the third Napoleon, was a skilful player, and pitiless to the faults of those who associated with him in his pleasures. He was playing at the Tuileries with a General A—, who committed every kind of whist enormity. It was soon observed that at each blunder the doctor's annoyance increased, and that as instances of imbecility occurred he fidgeted more and more on his chair: twenty times, at least, he checked any further display of his indignation by a supreme effort. At last the general crowned the edifice of his folly with so dreadful a *brioche* that the doctor lost all patience. Looking fixedly at his partner, he hissed out the words, with sufficient loudness for the whole of the company to hear, "Yes, it is very clear that it is not very difficult to become a general" (p. 158). From Mr. Courtney's pages it would appear that doctors when they have become proficient are inclined to be severe on their partners. A certain Dr. Belman was playing whist one evening, with an elderly spinster. She trumped his best card, and at the end of the hand the doctor asked the reason why. The lady's soft reply did not succeed in turning away the wrath of the infuriated gentleman. "Oh, Dr. Belman, I judged it judicious!" was her smiling answer. His fury burst all bounds. He thundered out in ever increasing harshness of tone—"Judicious! Judicious!! Judicious!!! You old fool!" The lady never played again (p. 106). I would recommend to the attention of the unfortunate player who objects to the vituperation of a bullying partner the example of Colley Cibber, who, being a very cool customer and shockingly addicted to swearing, thus retorted on his severe critic: "Don't be angry, General,

for, damme, I can play ten times worse if I like!" (p. 308).

To whistplayers, Mr. Courtney's chapter on Clubs will prove the most interesting. He describes the rise and fall of Crookfords', which was hardly a whist club, and which stood on the site of the existing Devonshire Club. At the other end of St. James's-street, No. 87, now the headquarters of the St. George's Chess Club, is the room in which the most scientific whistplayers used to congregate every afternoon and evening—Grahams' Club, called from the names of the proprietors, father and son, who kept it successively for many years. Like all whist clubs, it had its vicissitudes; it was dissolved in 1836 to get rid of a few obnoxious members, a resource not unusually exercised in such institutions, and immediately reconstituted. After a few more years this famous club was broken up by the proprietor closing its doors, on account of failure on the part of members to pay their subscriptions. It was at Grahams' that Lord Henry Bentinck invented the Blue Peter. The Portland family have given three great men to the world: Lord William Bentinck, the Governor-General of India, in whose time a material called *kunker* was first used for making roads, and he was hence called William the Kunkerer; Lord George Bentinck, the king of the Turf in England, who, when the great Country Party was betrayed, abandoned the loved pursuit of a lifetime to defend a lost cause; and Lord Henry Bentinck, the rival of James Clay for the throne of whist, and the inventor of the Blue Peter. Mr. Courtney gives the history of the other leading whist clubs—the Portland, the Baldwin, the Westminster, and the St. James's. This last club he describes as still flourishing at 87, St. James's-street, but he will be sorry to hear that it also has been closed, and for the same reason as its predecessor, the Grahams'. One of the best rooms for whist in London is again vacant, and at the disposal of any club desirous of inheriting such great traditions.

The card-rooms of the great social and political clubs are secret reunions open only to the members, to which no stranger is ever admitted, whatever other hospitality may be extended. Beyond the circle of the members themselves, and the traditions that descend among them from generation to generation, the secrets of those card-rooms are not exposed to the public gaze. Mr. Courtney draws the curtain, to some extent, as regards the Garrick, the Athenaeum, and his own favourite haunt in the Reform Club, to the members frequenting which card-room his book is dedicated. "Whist at the Carlton," says Mr. Courtney, "has never flourished with the same vigour as in its political rival, and a few years since it died away." Mr. Courtney's knowledge on this mysterious subject must be founded on rumour only, but I fear the rumour is too correct. I have played with a member of the Carlton who goes to other quarters for his whist, and he wickedly informed me that in the card-room of our headquarters he was obliged to acknowledge that we belonged to the stupid party.

Mr. Courtney concludes with a careful

criticism and list of all preceding writers on the game. He is thoroughly just in his account of Hoyle, Mathews, Cavendish, James Clay, Procter, and General Drayson, to all of whom he gives their merited meed of praise. He is, in my opinion, far too laudatory of Dr. Pole, whose whist teaching has that utter absence of practicality which is the chief merit of all the other authors I have mentioned. His list of whist-books is, I should think, complete; for I was surprised to find among them whist hands to illustrate Cavendish's system of play, published in 1863, by A. C. and B. D., of Kurnool, in India. I think I must have known these gentlemen when I was head of that district, from 1860 to 1866, and, doubtless, played many a rubber with them during those years.

In conclusion, I beg to thank Mr. Courtney heartily for his delightful volume, and to recommend it unreservedly to all whistplayers. Every card-room in London and the provinces should have a copy, for it is exactly the kind of book to beguile its members during those painful half hours in which they may be waiting to make up a rubber.

JAMES INNES MINCHIN.

Cornellii Taciti de Germania. Edited, with Introduction, Notes, and Map, by H. Furneaux. (Oxford: Clarendon Press.)

"Who would leave Italy for Germany, unless Germany were his Fatherland?" asks Tacitus. Mr. Furneaux, to the gratification of students, passes from the *Annals* to the *Germania*; but he carries with him an eye trained in a wider sphere. No justice could be done to the *Agricola* or *Germania* by an editor who was not familiar with the larger works. The real character and object of the *Germania* must be settled by consideration of those greater units. Not only must we ask where it could be inserted if (as has been sometimes thought) it were a section out of the *Histories*, but a careful study of the style is needful to determine whether it belongs to the same phase of the author's literary activity as the *Histories* do. In period, they are much the same; but a comparison of the two works would show, Mr. Furneaux says, that the *Germania* is "fully intermediate in style between *Histories* and *Annals*, and represents a period in which the historian is still at times subordinate to the orator." Mr. Furneaux seems to lean to the idea that the *Germania* may have been written for insertion in the *Histories*, then taken out, enlarged, and published separately. The material may have grown on Tacitus's hands, and there was a possible reason for publishing the essay at what appears to be its date of publication. Both Domitian and Trajan had done much to draw attention to Germany: Trajan had established a defensive policy in that country at which "the more ardent spirits would be disappointed"; and Tacitus might well come forward to support the policy of prudence by showing "the vast extent and overwhelming numbers of the tribes of Germany, and the climatic, physical, and economical obstacles to its subjugation."

Tacitus' account of the Germans must always be little less interesting to Englishmen than it is to the present dwellers between Rhine and Vistula; and it is gratifying to find the work of scholars in both countries brought to a focus in an introduction and notes of moderate compass but nearly exhaustive grasp. Extreme thoroughness is the mark of Mr. Furneaux's work, and the present edition, uniform with his *Annals*, gives him space enough. Perfectly unalarmed by the authority of German editors and critics, he judges for himself; and, though alternative views are stated, he will not abdicate the functions of an editor by refusing to give his readers a firm lead. This remark is true of both notes and introduction. The latter is more complete than his modesty claims it to be, especially in the admirable section on "The account given by Tacitus, and its value," wherein the relation of the *Germania* to early English institutions is handled. The text adopted is generally that of Halm, but not invariably. A noteworthy feature of the commentary is its close attention to the art of Tacitus' composition and to the links which unite the chapters and larger divisions.

Having said so much in general terms, we may now briefly discuss three passages: (1) C. 3. *Fuisse apud eos et Herculem memorant, primumque omnium virorum fortium ituri in proelia canunt.* "As the prototype of brave men," says Mr. Furneaux; but this is perhaps putting more meaning on the words than they can bear, or need bear, seeing that the same sense can be got by suggestion in a plainer way. Why not simply translate: "He is named first in their war-songs," before all other brave men? Why first? As an example, perhaps. (2) C. 6. *In rectum aut uno flexu dextros agunt, ita conjuncto orbe ut nemo posterior sit.* "So keeping line as they wheel that no one drops behind the one next to him" (Furneaux). If we are to read *orbe*, not *ordine*, we might make more of its special force. I should understand Tacitus to mean that German horses (and horse-men), unlike trained Roman horses, practise only one turn in riding exercises, say to the right. But that turn is continued in a constant curve to the right until the head of the little column meets the tail, and you cannot say which is head and which is tail any longer. (3) C. 12, about travelling judges: *Centeni singulis ex plebe comites consilium simul et auctoritas adsunt.* "As advisers and with power to decide" (Furneaux). Considering that the verdict of a Roman *consilium* was binding on the magistrate, this seems tautologous. Is it possible that *auctoritas* means that the hundred followers were more than mere jurymen, because they lent weight to the judge, as being there to enforce the decision? Thus we should have two uses found, just as certain other followers have two uses in C. 13 (*decus* and *praesidium*). *Auctoritatem* in C. 39 appeals to the same two ideas of weight and strength.

FRANKLIN T. RICHARDS.

John Bull & Co. The Great Colonial Branches of the Firm: Canada, Australia, New Zealand, and South Africa. By Max O'Rell. (Frederick Warne.)

OUR old friend Max O'Rell gives in the present volume an account of a lecturing tour, which occupied about two years, in Canada, the United States, some of the Pacific Islands, Australia, Tasmania, New Zealand, and South Africa. Long as he has lived in England, he remains a thorough Frenchman, lively and epigrammatic; prejudiced and inaccurate, but always amusing.

The greater part of the book is taken up with Australia, and we doubt the Australians being pleased with his account of them. He is not much in love with them or with their country. Their religion bores and their drunkenness disgusts him. If he ever comes near being a bore himself, it is when he is running down the Protestant religion: it is, indeed, a blemish in his book that he should go out of his way to attack persistently every form of Protestantism. Here is a specimen of the drunkenness of the Australians:

"In the town of X. [Victoria] I had occasion to go and see the mayor. I found him tipsy. On leaving his presence I went to the office of the town clerk. He was tipsy. From there my manager and I went to call upon the director of the principal bank. He was tipsy. The proprietor of the hotel where I was staying was in bed, suffering from *delirium tremens*. The same night, at my lecture, the police had to eject from the front seats two individuals who, by their conduct, were preventing the audience from following me. One was a prominent person in the town, and the other was the worthy representative of the district in Parliament."

What strikes one as incomplete in this story is that the policemen were not tipsy too! Now as to their eating:

"The Australians pass the greater part of their time at table. At seven they take tea and bread and butter. At half-past eight they breakfast off cold meat, chops or steaks, eggs and bacon, and tea. At eleven most of them take a light lunch of beer and biscuit, or tea and bread and butter, according to their sex. At one, or half-past, they dine, and again the teapot is in requisition. At three afternoon tea is served and swallowed. From six to seven all Australia, broadly speaking, is taking its third meal, and again drinking tea. Those who stay up at all late sometimes supplement this with a light collation at ten."

The reader will find many shrewd observations on the various questions and difficulties of the day, and on the future of the colonies. Mr. Max O'Rell is no believer in confederation. He says:

"If there is one profound conviction that I have acquired in all my travels among the Anglo-Saxons in the different parts of the world, it is that the colonies do not want confederation, and will never move towards the realisation of this dream."

He does full justice to the great qualities of English statesmen and administrators as displayed in the foundation and management of the colonies, and gives this testimony to our freedom:

"I have travelled over a great part of the earth's surface, have lived in the two great republics of the world, France and America; and it is my firm conviction that there exists,

on this planet, but one people perfectly free, from a political and social point of view, and that is the English."

That *John Bull & Co.* will give much pleasure is certain. The English is excellent; now and then only does the foreign origin of the writer betray itself, as in *Society for the Promulgation of the Gospel for Society for the Propagation of the Gospel*; but such slips are rare. There is a touch of pathos in the last page: after years of travel through new countries, and looking in vain for something to remind him of former generations, he is asked by Sir Thomas Upington, of Cape Town—

"Well, after all these long travels, what are you going to do now?" "What am I going to do?" is the reply, "I am going to Europe to look at some old wall with a bit of ivy on it."

WILLIAM WICKHAM.

NEW NOVELS.

One Fair Daughter. By Frank Frankfort Moore. In 3 vols. (Hutchinson.)

Children of Circumstance. By "Iota." In 3 vols. (Hutchinson.)

The Daughters of Danaus. By Mona Caird. (Bliss, Sands & Foster.)

Ventured in Vain. By Reginald E. Salwey. In 2 vols. (Hurst & Blackett.)

A Son of Reuben. By Silas K. Hocking. (Frederick Warne.)

The Beechcourt Mystery. By Carlton Strange. (Newnes.)

Suspected. By F. P. Rathbun. (Henderson.)

MR. FRANK FRANKFORT MOORE has several good points as a writer of fiction. He has fair constructive power, and a peculiarly light and easy vein of persiflage which would relieve the most threadbare theme from dullness. *One Fair Daughter* is charming in its slightly cynical but not spiteful humour, and its *obiter dicta* upon the social ethics of the day. These are characteristics which will probably win for the author more popularity in the clubroom than in the boudoir. Irony, wit, and satire are lost upon the majority of womankind, but the male reader will have many a quiet smile over the amusing caricatures of London life that crop up in almost every chapter. The year in which the events of the present novel occurred was memorable in the West End for the Introspection craze, a name which tolerably well explains itself; it had been preceded by the Costermongers' year and the Skirdancers' year, while in the far-off past had been years devoted to the Cowboy, the Divorce Court, the Submerged Tenth, and the Slums. In his romantic scenes Mr. Moore lays on the paint with considerable thickness, reminding one of the Bulwer-Lytton and Disraeli treatment of such subjects; and though, perhaps, there is little material now left with which a society novel can shock the susceptibilities of the age, it must be confessed that Mr. Moore, in nautical metaphor, sometimes steers exceedingly close to the wind. In the novel under notice Miss Philippa Liscomb and Mr. Maurice Wentworth love one another with

a devotion almost too profound to be indicated in language, until Alice Heathfield, Maurice's betrothed wife, awkwardly appears upon the scene, when Philippa at once withdraws from the competition and insists upon the gentleman fulfilling his honourable obligations. Here we have self-surrender of a high type, altogether praiseworthy and respectable. And when she hears that the newly-married bride, having become acquainted on her wedding day with some early scandal connected with Maurice, has declined to fulfil ordinary hymeneal requirements, we may pardon her for feeling due concern on his behalf. But that her self-surrender should forthwith take the shape of throwing herself, by her own invitation, into her lover's arms, and retiring with him to a secluded country village for a fortnight, in order to recompense him in some way for the loss of sensual enjoyment, of which she has been in a manner the cause, is certainly a *dénouement* more original than edifying.

A novel of a totally different kind to the above is *Children of Circumstance*. Although the writer cannot resist the feminine temptation to introduce as the principal male figure a rather invertebrate specimen of the sex, though the book ends without settling the final fortunes of the principal characters, and though the only important love-scene that occurs in its pages is conducted on both sides with the easy pleasantry of a dispassionate flirtation, there is plenty of powerful writing throughout. The story is mainly connected with some of the darker sides of London life, and the quixotic efforts of Margaret Dering, a girl of twenty, to reclaim the fallen women of the West End. The fact that neither the methods nor the results of her process could, under any circumstances, be capable of realisation in actual life, need not be counted as any disparagement of the author's sincere and spirited effort to inspire a tenderer feeling towards the erring humanity whose lot she describes. The theme is, of course, by no means a new one, and Wilkie Collins' *New Magdalene* will at once occur as a novel written with similar purpose; but it may be doubted whether the trenchant satire of the latter work is to be compared for real effectiveness with the dignified pathos of "Iota's" handiwork. A word must be said for the characters of the story: they are drawn with a masterly hand, and the analysis of motives and actions is conducted with an appreciative humour which stamps the book as a worthy successor to *A Yellow Aster*, the novel which first brought this author into notice.

The name of Mona Caird is associated with a controversy which assumed some prominence in the holiday season five or six years ago, and which is kept up in a languishing form even now. It might reasonably be presumed that a novel from her pen would embody this lady's pronounced opinions upon the duties and privileges—more especially the privileges—of woman in the married state; and *The Daughters of Danaus* does not belie expectations. Its theme throughout is the revolt, or upheaval, or emancipation—or whatever the

proper term may be—of the weaker sex. The principal characters are Hadria and Alghitha, two sisters of an advanced and rebellious type of womanhood. The latter goes off upon a mission to the East End, where, appropriately perhaps, she marries a Socialist. We do not, however, hear so much about her as about her sister Hadria, a most emphatic and outspoken young person, who looks upon marriage as a degrading bondage, and considers that a woman with a child in her arms is "the symbol of an abasement, an indignity more complete, more disfiguring and terrible than any form of humiliation that the world has ever seen." After such a vigorous expression of opinion as this, it is somewhat strange to find the young lady condescending to submit to the degrading bondage she has denounced, and to marry an exceedingly commonplace person named Hubert Temperley. The inconsistency of her procedure no doubt suggested itself to her in due course, as, after a short spell of marriage, we find her taking a trip to Paris on her own account to study music, and also engaging in a deliberate course of flirtation with Professor Theobald, a man of immoral character, whose efforts to allure her from the path of virtue she has, however, the courage to resist. It is not easy to decide whether the author means Hadria's career to be a model or a warning; from certain expressions towards the end of the book one is tempted to believe she must have intended the latter. In point of mere style Mrs. Caird is an accomplished writer, but the constant repetition of the same views and arguments soon becomes wearisome; and, so far from having provided us with any solution of "the marriage question," the author has done little more than demonstrate how exceedingly dull a book of five hundred pages may be made.

Except for the presence of a hero who is preternaturally good and needlessly scrupulous, *Ventured in Vain* is sufficiently entertaining to merit favourable notice. The immaculate perfection of Mr. Geoffrey Markham has a foil in the character of the Reverend Latimer Legge, a parish clergyman of self-seeking and unscrupulous tendencies, while a stolen will and a wicked butler lend useful aid to the construction of a plot. By the help of her butler, Mrs. Markham, Geoffrey's mother, effects concealment of the will, in order to secure to her son the enjoyment of a large property, to the exclusion of his cousin's widow, the rightful heir. Black-mailing naturally follows, and the will, as in duty bound, turns up towards the end of the book. From this it will be seen that the main outlines of the story are anything but original. Still, the details are well filled in, and the result is a very readable production.

Mr. Hocking's name of itself guarantees the character of his book: it is sure to be healthy and pleasant writing. *A Son of Reuben* contains, as the title suggests, the story of a man resembling the patriarch of old, who, though his father's firstborn, his might, and the beginning of his strength, was yet "unstable as water." George

Lister, son of a Lancashire mill-owner, is a young man of artistic temperament with a soul above cotton and yarns. Idle and selfish in disposition, and faithless in love, his downward course is assured from the first, without a single redeeming point except his affection for the child his wife has borne him, a woman more selfish and frivolous, if possible, than he is himself. This is not one of Mr. Hocking's best books; but it is a sensible, well-written moral story, and worthy of a place among Christmas gift-books. There are several good illustrations.

The Beechcourt Mystery is a novel in three parts, the scene of the first being laid in France, and that of the other two in England. The French episode is introductory, and serves to account for the appearance on English soil of one Martin Rapeau and his pretended daughter Mathilde, who are installed as lodgekeepers at Beechcourt Park by Lord Strogan, the owner, who has been attracted by the beauty of the French girl. The author of this book follows the usual tactics of the purely sensational novelist. Intrigue, robbery, and murder plentifully besprinkle the pages of his work. The incidents for the most part take place somewhere about midnight, and whole histories of mysterious crime are overheard at the right moment by persons conveniently hiding behind a tree or near an open doorway. It is without doubt a thrilling and blood-curdling narrative, and fulfils its purpose with complete success.

Suspected is also the story of a tragedy, but it is written in a totally different style. Here a woman is found stabbed to the heart, and a man, formerly her betrothed lover, is accused of the murder, convicted upon circumstantial evidence, and executed. These events take up half the book; the remainder is occupied with a narrative of discoveries which seem to implicate two or three different persons in the murder, until a confession at the end clears up the mystery. The writer displays some ingenuity in fabricating the incidents which throw suspicion upon totally separate parties, and also in concealing all clue to the real explanation; but his narrative wants lightness of touch and is made rather needlessly long.

JOHN BARROW ALLEN.

SOME BOOKS ON FOLK-LORE.

Folk-Tales of Angola. Fifty Tales, with Ki-mbundu Text, Literal English Translation, Introduction, and Notes. Collected and edited by Heli Chatelain. (Boston, U.S.A.: American Folk-Lore Society.) The society makes an appropriate start with its special memoirs. For the stock of beast-fables and other apparatus of folk-lore which the slave-owners imported with their human cargoes has flourished on American soil, and dominated the folk-lore both of the Red Indian and of the European settler. In his capacity as linguist to missionary and trading expeditions, Mr. Chatelain mastered the language of the Loanda natives sufficiently to enable him to collect their folk-tales, proverbs, riddles, and songs, gathering a wealth of material from a field hitherto little-worked. The selections are prefaced by brief but

informing chapters on the physical features of the Portuguese province of Angola, on the various subdued or semi-independent tribes scattered between Zambesia and the Congo State, whose social arrangements preserve relics of barbarism like the matriarchate, "as fatherhood is never absolutely certain," and among whom slavery flourishes, not only as the usual result of war, but because debtors and criminals are saleable property and "the uncle has the right to dispose of his nephews and nieces as merchandise." The Angolans are "superstitious deists"; but the great God is a *roi faincant*, the *ma-bamba*, or godlings, whose several functions are as numerous as those of the *dii minores* of the ancients, being the sole objects of sacrifices and presents. Mr. Chatelain passes in rapid review the several collections of African folk-tales, deducing from comparisons of them with those published by him, and usefully annotated, that the several groups are related to a common stock. As might be expected, the beast-fable is the persistent type: not that type peculiar to India, in which animals act as men in the form of animals, and which Benfey explains as due to the Oriental belief in metempsychosis, but the genuine barbaric type, in which the beast-world is organised like the world of men. For to the savage the affinity between man and beast is complete; as a legend of the Micmacs says: "In the beginning of things men were as animals, and animals as men," in which, by the way, lurk the germs of the theory of common descent. Separating the few tales in Mr. Chatelain's collection bearing traces of foreign influence from those that are unadulterated, we have materials which take equal rank with the South African collections of Dr. Bleek and Bishop Callaway.

The Legend of Perseus. A Study of Tradition in Story, Custom, and Belief. Vol. I. "The Supernatural Birth." By E. S. Hartland. (David Nutt.) The extension of the comparative method to the materials of folk-lore is receiving rapid illustration, notably since the publication of Mr. Frazer's *Golden Bough*. But his application of that method was largely inferential, whereas Mr. Hartland, striking a clear note in his preface, leaves us in no doubt as to the significance of the conclusions to which his "study" brings us. Mr. Frazer invites us in the closing sentence of his book to listen to the bells of Rome ringing the Angelus as we linger at eventide in the once sacred grove of Nemi, where the incarnate tree-god was slain; but only "he who hath ears to hear" will interpret the vague hint. Mr. Hartland, more boldly, makes the birth of Perseus from the fecundation of Danaë by Zeus in the form of a shower of gold, the text of discourse on legends of supernatural conceptions all the world over. Ideas, universal in their range and fully developed in barbaric culture, have persisted through every stage of advance, and, finally, become "embodied in the faith and symbolism of the loftiest and most spiritual of the great religions of the world—the religion of civilised Europe. The figure of Perseus, the god-begotten, the dragon-slayer, very early became a type of the Saviour of the world." Mr. Hartland gathers his analogous examples from various and scattered sources—classical stories, *Märchen*, Sagas, customs, and popular superstitions; and the result of comparing these is to show that, however varied the form, the substance is identical. It rests on the foundation-belief that he who works wonders must himself be wonderful, and have come into the world in no ordinary way: born, as it may be said, not of flesh and blood. The theory of virtue inhering in all things is called in to explain the *modus operandi*. Hence the legends of the impregnation of virgins by

swallowing seeds or eggs, by smelling flowers, by the aid of birds, by wind or water, by sun-rays, or by some mysterious visitation of the gods; and thus is produced the raw material out of which the creeds of civilised faiths have woven their dogmas of incarnation. This explanation not only throws light on the origin of the dogmas, but acts as a solvent under which their disappearance is inevitable. Mr. Hartland may here and there have strained his variants to bear an interpretation which rather confuses than clears the main issue; but even where there may be dissent from some of his conclusions, there will be agreement as to the skill with which he has disentangled a mass of valuable material and produced it in lively form. We shall await with interest the publication of the succeeding volumes.

A Dictionary of British Folk-lore. Part I. Traditional Games of England, Scotland, and Ireland; with Tunes, Singing-Rhymes, and Methods of Playing. Collected and edited by Alice B. Gomme. Vol. I. Accroschay—Nuts in May. (David Nutt.) *Children's Playing Games.* (Same author and publisher.) That modern improvement on the old school of antiquity, named the folk-loreist, is ever on the search for survivals of custom and belief in hitherto neglected materials. Indeed, the materials interest him only so far as they are the amber which has preserved the fly. Not only folk and fairy-tale and nursery rhyme, but games and toys, yield their relics under his analysis. For the serious pursuits of manhood are mimicked in the pastimes of childhood. The dances and the romps, the tin soldiers and trumpets, the dolls and other apparatus of the play-room, are the offspring of a remote antiquity. "Hot Coddles" is depicted in Egyptian wall-paintings, and the wooden toy-bird with wheels under the wings found in the Fayum cemetery is identical with one devised for Yakut and Ainu children. In this first instalment of a Dictionary of British Folk-lore, projected by Mr. G. L. Gomme, traditional games are dealt with. Excluding invented games of skill, Mrs. Gomme has collected about 450 games, played alike by children and adults, or which represent the serious occupations of manhood, many of the specimens being, as Mrs. Gomme remarks, "unconscious folk-dramas of events and customs which were, at one time, being enacted as a part of the serious concerns of life before the eyes of children many generations ago." The mode of playing each game is fully described, and, where needful, illustrated, the tunes being added to the singing-games. Where the significance of the words or movements points to some custom, the possible connexion is indicated; and here Mrs. Gomme walks warily. There are the marriage games, as in "Round the Mulberry Tree," where the players probably represent the dance round a sacred bush; the funeral games of the "Green Gravel" and "Jenny Jones" type; the personification of hunted or sacrificed animals; the imitation of battles and military manoeuvres; of chase after prisoners; the relics of divination in forfeits, and so forth. "Cats' Cradle" is one of a type of string-puzzles or guessing games of world-wide distribution. Mrs. Gomme reserves the story of the origin and development of the games, and the comparison of those collected by her with "the games of children of foreign countries," for treatment in the second and concluding volume. Thus far she has discharged a pleasant task with tact and ability. The smaller volume comprises a selection of eight singing games for the nursery and schoolroom, with appropriate decorative illustrations by Miss Winifred Smith. It would make an excellent Christmas gift-book for young people.

NOTES AND NEWS.

MESSRS. MACMILLAN & Co. have decided to issue a series of "European Statesmen," similar in form, size, and scope to the "Twelve English Statesmen." The new series will be edited by Prof. J. B. Bury. The following volumes are now in hand: *Charles the Great*, by Mr. Thomas Hodgkin; *William the Silent*, by Mr. Frederic Harrison; *Richelieu*, by Prof. R. Lodge; *Mazarin*, by Mr. A. Hassall; *Maria Theresa*, by Dr. J. Franck Bright. There will also be volumes on Ferdinand the Catholic, Charles V., Peter the Great, Frederick the Great, Catharine II., Napoleon, Cavour, and others.

MR. STUART J. REID'S memoir of Lord John Russell, being the ninth volume of "The Queen's Prime Ministers" series, will be published by Messrs. Sampson Low early in December. It will have for frontispiece a photogravure of a crayon portrait by G. F. Watts.

MESSRS. LONGMANS announce yet another volume of reminiscences by A. K. H. B., to be entitled *St. Andrews and Elsewhere: Glimpses of Some Gone and Things Left*.

MESSRS. CONSTABLE & Co. have in the press *The Travels of the Czarowitz in the East*, illustrated with 500 photogravure plates and wood engravings from sketches made for this work by the artist who accompanied the party. The first volume is expected to be ready in January next.

A WORK entitled *The Story of the Expansion of South Africa*, written by the Hon. A. Wilmot, a member of the Cape Legislature and a friend of Mr. Rhodes, will be issued next week by Mr. T. Fisher Unwin. A large special edition has been taken by Messrs. Juta & Co., of Cape Town.

A LIFE of the Right Rev. J. S. Hill, first Bishop of Western Equatorial Africa, who died about a year ago at Lagos, has been written by Miss R. E. Faulkner, and will be published early in December by Mr. H. N. Allenson. All profits from the sale of the book are to be given to the Niger Mission.

UNDER the title of *Corrected Impressions*, Mr. George Saintsbury will shortly publish, with Mr. Heinemann, a volume of collected essays on the principal writers of the Victorian age, both dead and living, in which he arrives, in some cases, at rather startling conclusions.

MR. T. FISHER UNWIN will issue next week the second volume of *The Best Plays of Ben Jonson*, of which the first volume, under Prof. Herford's editorship, has already appeared in the "Mermaid Series," of which the present volume forms the last number. The plays now given are literal reproductions of the old text of "Bartholomew Fair," "Cynthia's Revels," and "Sejanus."

MR. ALFRED H. MILES has edited a new "Elocutionist," which will comprise one or two novel features. Dr. Lennox Browne contributes to it a popular treatise on the anatomy, physiology, and hygiene of the vocal organs; Mr. Clifford Harrison a chapter on the art of introducing musical accompaniments into elocutionary recitals; while Mr. Miles himself supplies a chapter on elocution and public speaking generally. The selections, of which there are about five hundred, cover the whole range of poetry and a considerable field of prose. Messrs. Hutchinson & Co. are to publish the volume immediately.

THE Clarendon Press will issue immediately the twelfth volume of Prof. Buchheim's "German Classics," consisting of an annotated edition of the first four books of Goethe's *Dichtung und Wahrheit*. The volume will have an introduction, giving, besides a brief

history of the compositions and a general outline of the contents of the whole Autobiography, a short account of Goethe's genealogy.

MESSRS. MACMILLAN & Co. have in the press *Britain's Naval Power*, being a short history of the growth of the British navy from the earliest times to Trafalgar, written by Mr. Hamilton Williams, instructor in English literature on board H.M.S. *Britannia*.

A VOLUME of short stories, by Mr. H. D. Lowry, entitled *Women's Tragedies*, will shortly appear in Mr. John Lane's "Keynotes" series.

MR. T. FISHER UNWIN will publish during this month *Alleyne: a Story of a Dream and a Failure*, by a new writer, Mr. E. T. Papillon. The motif of the story is the contact of the spiritual nature with the purely material. The scene is laid in South-east Devon, in the valley of the River Otter.

MR. T. FISHER UNWIN will also shortly issue a novelette, entitled *A Fancy Sketch*, the story of a platonic friendship between a young artist and a woman of forty.

MESSRS. DIGBY, LONG, & Co. will publish this week, in one volume, Florence Marryat's new novel, entitled *The Beautiful Soul*.

THE "Stories from the Diary of a Doctor," by L. T. Meade and Clifford Halifax, M.D., which appeared in the *Strand Magazine*, will be issued in volume form by Messrs. George Newnes & Co.

The Experiences of an Anglican Sister of Mercy is announced for immediate publication by Mr. Elliot Stock.

MESSRS. CONSTABLE & Co. have nearly ready for publication a volume of poems by Mr. Frank L. Stanton, entitled *Songs of the Soil*.

AN exhibition of Puritan and Presbyterian literature will be on view during next week at the English Presbyterian Theological College, Guilford-street. It covers a period of almost two centuries, from Tyndale's *Practice of Prelates* (1530) to Bennet's *Irenicum* (1722), and is as fairly representative of English Presbyterian history and controversies during that period as a collection not exceeding 160 volumes can be made. The catalogue will contain a brief descriptive note to each volume, and may be looked upon as a guide to the main outlines of this region of literature.

THE first meeting of the session of the Royal Statistical Society will be held on Tuesday, November 20, in the Lecture Theatre of the Museum of Practical Geology, Jermyn-street, at 4.45 p.m., when the president, Lord Farrer, will deliver his inaugural address on "The Relations between Morals, Economics, and Statistics."

THE first ordinary meeting of the one hundred and forty-first session of the Society of Arts will be held in John-street, Adelphi, on Wednesday next, at 8 p.m., when Major-General Sir John Donnelly, chairman of council, will deliver the opening address.

A MEETING of the English Goethe Society will be held in the rooms of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Friday next, at 8 p.m., when Mr. W. F. Kirby will read a paper on "Goethe as Faust."

THE name of the translator of Errera's *The Russian Jews*, noticed in last week's ACADEMY, is Bella Löwy.

THE FORTHCOMING MAGAZINES.

THE December number of *Scribner's Magazine* will, as usual, be a Christmas number, with a cover specially designed and several extra illustrations. Mr. Rudyard Kipling contributes

a poem entitled "McAndrew's Hymn," the speaker being the Scotch engineer of an ocean passenger steamer; Mr. Cosmo Monkhouse gives an account of the life-work of G. F. Watts, illustrated by no less than twenty-one reproductions of his pictures; while there will also be included the last of the late Mr. Hamerton's series of papers on contemporary French painters, dealing with Emile Friant.

"GOOD Cheer," the Christmas number of *Good Words*, will this year consist of nine stories, with twenty illustrations. Among the contents we may specially mention: "The Minister's Dog," by Maarten Maartens; "The Interregnum in Fairy Land," by Mr. John Davidson; "An Emigrant," by Mrs. Hinkson (Katharine Tynan); "How he came out on the other side," by Mr. William Canton; and "Robin Goodfellow," by Mr. John Reid.

MRS. AMELIA E. BARR has written for the *Century Magazine* a story dealing with religious sentiment, entitled "From the Lowest Hell." The scene is laid in the neighbourhood of Skye, and the publishers are sending an artist to that region to make illustrations.

WITH the part to be issued on November 26, *Cassell's Magazine* enters upon its twenty-first year of publication; and henceforth the price will be sixpence per month instead of sevenpence as heretofore. Among the contributions to appear in the December part are: a serial story, by L. T. Meade, entitled "The Voice of the Charmer"; short stories by J. M. Barrie and Anthony Hope; "The Cabinet and Its Secrets," by Sir Wemyss Reid; and an illustrated article on the hats and bonnets worn by the Princess of Wales.

THE joint Christmas number of *The Young Man* and *The Young Woman* will contain a story by Mr. Conan Doyle, entitled "A Foreign Office Romance"; also stories by Annie S. Swan, Jane Barlow, and Gilbert Parker; an illustrated article on "Our First Winter in Canada," by the Countess of Aberdeen; reminiscences of Charles Dickens, by his eldest daughter; and a poem for the season by Mr. Norman Gale.

THE opening article in the yearly supplement to the *Liberty Review*, to be published on November 26, will be on "The Revolt of Labour," by Mr. Frederick Greenwood. Old age pensions will be discussed, Mr. Thomas Mackay criticising Mr. Chamberlain's proposals, and Lord Stanley of Alderley offering an alternative scheme. Mr. George Livesey will answer the question, "Should the London Gas Supply be Municipalised?" Canon Hayman will put forward "A Plea for Free Labour"; a chairman of brewster sessions will have something to say about "Magistrates and the Liquor Traffic"; and a railway goods agent will deal with "The Railway Rates Fiasco" as an object-lesson in state interference.

THE *Westminster Budget* for this week will contain an illustrated article on the St. Deiniol's Theological and General Library and Hostel for Students, which Mr. Gladstone has founded at Hawarden.

UNIVERSITY JOTTINGS.

IN Convocation at Oxford next Tuesday the following decrees will be proposed: (1) That the University of Allahabad be admitted to the privileges of a colonial university; (2) that thanks be given for the gift to the university of a selection of clocks, miniatures, and bronzes from the Hawkins collection; (3) that Prof. A. A. Macdonell and Mr. Arthur Sidgwick be added to the board of studies for the new honour school of English.

On the same day, in Congregation, a statute will be promulgated, remodelling the honour school of Oriental studies. It is proposed to abolish the division into Indian and Semitic; and to require that every candidate shall be required to offer either Sanskrit, or Arabic, or Hebrew (together with the corresponding history), and also one additional language and one special subject, to be prescribed in regulations.

BISHOP BARRY, the Hulsean Lecturer at Cambridge for this year, announces that he has chosen for his subject "The Ecclesiastical Expansion of England," to be treated on the same lines as Sir John Seeley treated the national expansion. He will deal separately with the colonies proper, India, and the native races of Polynesia and Africa. The first lecture of the course is to be delivered next Sunday.

MR. HUBERT HERKOMER, Slade professor of fine art at Oxford, announces a course of six lectures, to be delivered in the studio of the University Galleries, on "A New Phase of Water-Colour Painting," with demonstrations.

THE Rev. Dr. C. H. H. Wright, Grinfield Lecturer on the Septuagint at Oxford, delivered his terminal lecture on Wednesday of this week, the subject being "Daniel xi.: The Period between Antiochus the Great and Antiochus Epiphanes."

DR. J. LORRAIN SMITH has been appointed demonstrator in pathology at Cambridge, in succession to Mr. Louis Cobbett; while the latter has been elected to the John Lucas Walker studentship in pathology held by the former.

THE following have been elected to honorary fellowships at Corpus Christi College, Oxford: Mr. Philip L. Slater, secretary to the Zoological Society; Mr. Frederick W. Walker, high master of St. Paul's School; the Rev. Edward L. Hicks, canon residentiary of Manchester; and Mr. Robert Bridges. All these are members of the college; the first three were formerly fellows.

At a meeting of the Oxford Architectural and Historical Society, to be held on Tuesday next, Mr. Falconer Madan will read a paper on "The History of the Ashmolean Museum and the Tradescant and Ashmole Collections," illustrated with some engravings of the old buildings.

THE second and concluding volume of the Rev. R. B. Gardiner's *Registers of Wadham College* is now nearly ready for issue to subscribers. Vol. i., which appeared about five years ago, covered the period from the foundation of the college in 1613 to 1719. The present volume carries the work on to 1871, where the editor proposes to stop. It contains about 2300 names of foundationers and commoners, arranged according to the chronological order of admission, together with an alphabetical index. Wherever it has been possible to trace a man's subsequent career, a full record is appended to his name; and for this purpose County Histories and other genealogical works have been thoroughly searched, while in many cases living members of the college have supplied the editor with information.

THE Rev. W. Dunn Macray will publish immediately, through Henry Frowde, the first volume of a new Register of Magdalen College, Oxford, containing the fellows down to 1520.

PROF. ARCHIBALD R. S. KENNEDY, of Aberdeen, has been elected to the chair of Hebrew and Oriental languages at Edinburgh, vacant by the death of Prof. Dobie.

THE chair of Arabic and Persian at University College, London, is vacated this term by Dr. Rieu's election at Cambridge. No endow-

ment is attached to the chair, nor has it yet been decided whether in future the two languages should be taught by the same person.

WE observe that three more natives of India have to be added to the matriculations—two at Oxford and one at Cambridge—all of them, from their names, apparently from Bengal.

THE inaugural lecture which Prof. Prothero delivered at Edinburgh on October 16, on taking possession of the new chair of history in that university, has been published as a pamphlet (Edinburgh: Thin; Cambridge: Deighton, Bell & Co.). The title is *Why should we learn History?* and the answer to the question is substantially conveyed in a quotation from Mr. Lecky: "He who has learnt to understand the true character and tendencies of many succeeding ages is not likely to go very far wrong in estimating his own."

ORIGINAL VERSE.

LOVE IN AUTUMN.

It is already autumn, and not in my heart only,
The leaves are on the ground,
Green leaves untimely browned,
The leaves bereft of summer, my heart of Love
left lonely.
Swift, in the masque of seasons, the moment of
each mummer,
And even so fugitive
Love's hour, Love's hour to live:
Yet, leaves, ye have had your rapture, and thou,
poor heart, thy summer!

ARTHUR SYMONS.

MAGAZINES AND REVIEWS.

IN the *Antiquary* for November Mr. A. M. Bell continues his account of palaeolithic remains found at Wolvercote, Oxfordshire. Regarding the objects found, there is little new to communicate; but the writer's speculations—or, as we perhaps should say, discoveries—regarding the formation of certain upper strata are very interesting. "English Glass-making in the Sixteenth and Seventeenth Centuries" is the first part of a paper which promises to be of considerable value. The section before us relates to window-glass only. Mr. Roach de Shonix gives a good account of the Leicester Museum. Some of the objects contained therein are of no little interest: notably so a fragment of Samian ware inscribed as a love-token from the gladiator Lucius to his sweetheart Verecunda Lydia. Among objects of a later date is a shield-shaped weight, probably of the fifteenth century, on which are represented the royal arms, France and England quarterly. A Georgian weight of similar shape is also preserved there. It, too, bears the royal arms, but accompanied by the lion and the unicorn. It may not be out of place to remark that about a quarter of a century ago a series of eighteenth century weights (three, if we remember aright) were exposed for sale in the shop of a dealer in curiosities at Lincoln. They were said to have been once the standard weights of the city. The information contained in Mr. Hartshorne's paper on the "Man in the Iron Mask" will be new to many. The subject has never seemed to us of much importance, but there are many to whom it is of deathless interest.

"THE RAIDERS": A NOTE.

IN a letter addressed to the ACADEMY Mr. S. R. Crockett refers to the assistance he has derived from "literary and traditional sources of information—chapbooks, sermons, magazines." There are few writers of reputation who, in the crucible of their imagination, have not turned base metal of this kind into the purest

gold. By such transmutation sprang into existence Shakspeare's finest work. To Scott, as a literary alchemist, nothing came amiss.

The present generation of writers are finding that their predecessors have used up much, if not the best, of this raw material. And now, as the question of commercial competition in literature more and more presses, a writer becomes less and less anxious to indicate the sources of his inspiration. He wants to keep the field to himself; and, in the event of his having "pegged out" a particularly rich claim, he tacitly appropriates the resultant treasures of episode and fancy as the products of his own brain.

I wish to make clear that it is no part of my present purpose to pronounce how far such assumption of inventive genius on the part of a novelist is justifiable. But if we are forced to pry into the workshop of every latter-day novelist and analyse for ourselves the extent and value of his materials, we may have to revise our judgment in the case of several.

Take Mr. Crockett. Till *The Raiders* was published, we had no work of considerable value from his pen. His Scots dialect, his pawky humour, his grip of Lowland characteristics, struck me at once as delightful. But their vehicle took the shape of mere sketches, in which constructive skill was neither displayed nor required. With *The Raiders* Mr. Crockett challenged comparison with R. L. Stevenson. The book was a great success. The critics forthwith admitted him to the higher rank of novelists, on account of the constructive and inventive genius of which *The Raiders* apparently gave evidence. On reading the book I clinched that opinion in my own mind by admiration of the two most striking episodes—the episodes on which Mr. Crockett's claim as an artist might fairly hitherto be rested. I refer to Yawkins's escape from a king's ship, and the hero's adventures in the hut near the Murder Hole.

I have before me a book with the following title:—"Historical and Traditional Tales in Prose and Verse, connected with the South of Scotland, Original and Select. Kirkcudbright: Printed and Published by John Nicholson, 1843." One of these tales is "The Smugglers," by Samuel Wilson; another is "The Murder Hole," given as anonymous. It is not too much to say that *The Raiders* owes the best part of its corporate existence to these two tales.

I may say: first, Mr. Crockett makes no acknowledgment in his book; second, the details, the slightest details, are practically annexed from the older tales; third, and most serious offence, he utilises the phraseology.

"THE RAIDERS."— Cap. ix.

"Here she comes. By the weathercock of Krabbendyk, 'tis the Seahorse, boys—sloop of war of eighteen guns. See the jack at her mizzen. Mark their skyscrapers."

Cap. x.

"He [Captain Yawkins] would have stuck a knife in you as quick as get married on shore—and they say he was married as many as sixty-seven times, the old Mahometan!"

"And it was bonny to see the boarding nets triced up and the pikes ready, the pistols all primed and the matches burning, ilka yin stuck

"THE SMUGGLERS."

"She's a sloop of war by G—, with her skyscrapers and royal studding sails, flying jib and spritsail—top-sail, with the Union Jack at her mizzen peak."

"Cast off breechings and muzzle-lashings, overhaul the gun-tackles, prime your guns fore and aft, and get your matches lighted—trice up the boarding nettles and see your pikes and pistols ready—the first man aboard that offers to flinch his quarters shall have my cutlass in his guts, by G—." Besides a

"THE RAIDERS."
Cap. x.

in a linstock on the deck.

"The gunners were dumping round shot on the boards, and the grape and cannister were coming up from below."

"Down dropped the peak, round went the spars, the yards were braced, and away we swung."

"With that he leaped down, and snatching off his wig and broad, flapping hat, he crammed them into the right-hand Long Tom, and with his own hand shot them aboard the king's man."

Cap. xix.

"Where'er we see a bonny lass, we'll ca' as we gae by; Where'er we meet wi' liquor guid, we'll drink an we be dry. There's brandy at the Abbeyburn, there's rum at Heston Bay, And we will go a-smuggling afore the break o' day."

Other close parallels might be quoted. In addition, of course, "The Smugglers" supplies the strong vivacious outline of the whole Yawkins episode, as reproduced by Mr. Crockett.

Considerations of space prevent my dealing at any length with the anonymous tale, "The Murder Hole." Mr. Crockett here uses the material, but little of the phraseology. Its story is shortly this. A moor between Ayrshire and Galloway had become notorious owing to the disappearance of travellers. A pedlar-boy, crossing the moor one tempestuous night, seeks refuge at a cottage. He looks through the window, sees an old woman scrubbing the floor and strewing it with sand, and her two sons hastily thrusting some heavy body into a chest. He is seized, and, after retiring to bed, hears the murderous crew discuss his passage to the next world. He escapes, though he has not gone far before a hoarse voice exclaims: "The boy has fled! Let loose the bloodhound!" Eventually he baffles his pursuers, though he has fallen and hurt himself severely on a heap of stones.

Readers of *The Raiders* will be at no loss to gather from the above brief analysis the origin of an extremely clever and racy portion of Mr. Crockett's volume.

Willfully or not, Mr. Crockett, by his reticence, suggests the impression that *The Raiders* is, in every respect, his own. So far as the popularity of his work is concerned, he would not have suffered by indicating his indebtedness. Literary reputation is not a thing to be played with.

"THE SMUGGLERS."

goodly tier of twelve-pounders on each side, the brig mounted two long eighteen-pounder stern-chasers, which Captain Yakens usually called his long Toms, and of which he was not a little vain. These he ordered to be double-shotted with round and cannister, and beside each he stuck in the deck a linstock, with a match ready lighted."

"Helm a-weather," cried Yakens, "drop the peak—square the main-yard—let go the head bowlines—brace about the headyards."

"Old Yakens on the quarter-deck, betwixt his two stern-chasers, plucked from his bald scalp the hat and wig, and tossing them on the cruiser's deck, 'Take these,' cried he, 'you lubberly dogs, for wadding to your guns.'"

"Where'er we see a bonny lass we'll ca' as we gae by, Where'er we meet wi' liquor guid, we'll drink an we be dry; There's brandy at the Abbey-burn, an' gin at Heston Bay, An' we will go a-smuggling before the break of day."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BONNETAIN, Mme. Paul. Une Française au Soudan. Paris: May & Motteroz. 3 fr. 50 c.
FINLAND im 19. Jahrh. in Wort u. Bild dargestellt v. finländ. Schriftstellern u. Künstlern. Leipzig: Koehler. 28 M.
FRANCE, Anatole. Le Jardin d'Épicaure: recueil de pensées. Paris: Calmann Lévy. 3 fr. 50 c.
GILLE, Ph. Causeries sur l'art et les artistes. Paris: Calmann Lévy. 3 fr. 50 c.
KYD, Th. Cornelia. Nach dem Drucke vom J. 1594 hrsg. v. H. Gassner. München: Ackermann: 2 M.
LAGARDE, A. de. Paul de Lagarde. Erinnerungen aus seinem Leben. Göttingen: Dieterich. 2 M.
LOOTENS, L. La Théorie musicale du chant grégorien. Paris: Thorin. 15 fr.
SÉAILLES, Gabriel. Ernest Renan: Essai de biographie psychologique. Paris: Didier. 3 fr. 50 c.
VALORI, Prince de. Verdi et son Œuvre. Paris: Calmann Lévy. 3 fr. 50 c.
WESTLÄNDEN, A. Russland vor e. Regime-Wechsel. Politische u. wirtschaftliche Zustände im heut. Russland. Stuttgart: Malcommes. 1 M. 60 Pf.
WOLFF, E. Goethes Leben u. Werke. Mit besond. Rücksicht auf Goethes Bedeutung f. die Gegenwart. Kiel: Lipsius. 5 M.

THEOLOGY.

- CLEMEN, C. Die Einheitlichkeit der paulinischen Briefe geprüft. Göttingen: Vandenhoeck. 4 M. 80 Pf.

HISTORY.

- BELHOMME, le Lieut.-Col. Histoire de l'Infanterie en France. T. 1 et 2. Paris: Charles-Lavauzelle. 10 fr.
BERNOULLI, J. J. Römische Ikonographie. 2. Th. Die Bildnisse der röm. Kaiser u. ihrer Angehörigen. III. Von Pertinax bis Theodosius. Stuttgart: Union. 24 M.
BIEMACK'S, F. Aufsatz. 1848-1894. Hrsg. v. H. v. Förschinger. Stuttgart: Deutsche Verlags-Anstalt. 7 M.
DIERCKX, G. Geschichte Spaniens von den frühesten Zeiten bis auf die Gegenwart. 1. Bd. Berlin: Cronbach. 7 M. 50 Pf.
LUDWIG, Th. Die Konstanzer Geschichtsschreibung bis zum 19. Jahrh. Strassburg: Trübner. 6 M.
MAARS, O. Kleitarch u. Diodor. Eine Quellenuntersuchg. I. St. Petersburg: Schmitzdorff. 1 M. 60 Pf.
PETERSDORFF, H. v. General Johann Adolph Frhr. v. Thielmann, e. Charakterbild aus der Napoleon. Zeit. Leipzig: Hirsch. 8 M.
PHILIPPSON, M. E. Ministerium unter Philipp II. Kardinal Granvela am span. Hofe. (1579-1588.) Berlin: Cronbach. 12 M.
WOLF, Th. Johannes Monerus, der Apostel Ungarns. Kronstadt: Zeidner. 2 M. 40 Pf.

PHYSICAL SCIENCE, ETC.

- BASTIAN, A. Zur Mythologie u. Psychologie der Nigritier in Guinea m. Bezugnahme auf sozialistische Elementargedanken. Berlin: Reimer. 4 M.
FRIEDL, Th. Die Begründungen der Amerikaner u. Nord-ostasiaten. Königsberg-L.-Pr.: Brauns. 4 M.
ZIMMERMANN, A. Das Mikroskop. Wien: Deuticke. 9 M.

PHILOLOGY, ETC.

- DARMESTETER, James. Essais orientaux. Paris: Lib. Centrale des Beaux-Arts. 6 fr.
TACITE, Nouvelles considérations au sujet des Annales et des Histories de. Paris: Thorin. 8 fr.
URKUNDEN, ägyptische, aus den königl. Museen zu Berlin. 2. Bd. 2. Hft. Berlin: Weidmann. 2 M. 40 Pf.

CORRESPONDENCE.

THE NEWLY FOUND SINAITIC CODEX OF THE GOSPELS.

Oxford: Nov. 12, 1894.

May I attempt in your columns a solution of the enigma which the new Syriac Codex of Mount Sinai, in its version of the first chapter of Matthew, has flung down before the learned world. First let me give the new text as Mr. Burkitt translates it in last week's *Guardian*, giving only the verses which in the new Codex assume a new form:—

"Matthew 1. 16.—Jacob begat Joseph; Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called Christ.

"V. 18.—Now the birth of Christ was on this wise: when Mary his mother had been betrothed to Joseph, when they were not coming near one to the other, she was found with child of the Holy Ghost.

"V. 19.—Now Joseph her husband, because he was just, did not wish to expose Mary, and thought of quietly divorcing her.

"V. 20.—Joseph, son of David, do not fear to take Mary thy wife, for that which is to be born of her is from the Holy Spirit.

"V. 21.—For she shall bear thee a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

"V. 24.—Now when Joseph arose from his sleep he did as the angel of the Lord commanded him.

"V. 25.—And he married his wife, and she bare him a son, and he called his name Jesus."

Here we have a naturalistic account of the birth of Jesus in vv. 16, 21, 25, juxtaposed with the usual miraculous account in the rest of the verses—18-23. Which is the more primitive account, the naturalistic or the miraculous? In other words, have we here an originally unorthodox text in process of becoming orthodox, or an originally orthodox text in process of being made heretical? And here I use the terms orthodox and heretical in the conventional sense. An answer to these questions will explain how the two rival and incompatible accounts came to jostle each other in the same context.

Let us first consider the hypothesis that an originally orthodox text is here in process of being hereticised.

Against such a view it may be urged:—

1. That the genealogy finds its only logical and possible conclusion in the new form of v. 16. This all parties will admit. But this is to admit that the genealogy was originally devised on heretical lines, and destined to prove that Jesus was the natural son of Joseph.

2. That the genealogy so devised cannot be detached from the text as a later addition. For it is in a way presupposed by the account of the birth which follows it in vv. 18 foll. The very language shows this, for v. 1 begins, "The book of the generation of Jesus Christ," and v. 18, "Now the generation of Jesus Christ was on this wise." Thus v. 18 harps back to v. 1.

3. That the new features of the text in vv. 16, 21, 25 are not idiosyncracies of the new Syriac text, but were once part of a widely diffused and established text. For, as Mr. Burkitt points out, the words of the current text of v. 25, "and he knew her not until," are omitted in the best representative of the ancient African Latin Version.

4. A heretic anxious to produce a naturalistic text would not have been content with such slight changes of the new text, but would have made a clean sweep at least of v. 19.

These reasons oblige us to reject this first hypothesis. But the rival hypothesis on which we are thrown back is not simple.

For (1) what orthodox person trying to make the text orthodox would have left in vv. 16, 21, and 25? It is a sufficient answer to this objection to say that most orthodox copyists would not; and the fact that this is the only codex in which v. 16 is found, in what must yet have been its original form, proves that they did not so leave it. In the new codex the primitive text of v. 16 is still respected, as it was not by the writers of any of our other ancient codices. (2) If a naturalistic account of the birth stood in the earliest text, how shall we account for vv. 18-20 and vv. 22 and 23? I would suggest the following theory in explanation of the very difficult problem implied in this second objection.

The Jews in the time of Christ deemed it possible and natural for a child to be conceived of the Holy Spirit, and yet at the same time to be begotten in the ordinary way. The two processes lay in different spheres. The one gave his soul or reason, which was a gift of the Divine Spirit; the other process gave his flesh, blood, and the faculties of sense. So Philo writes:

"The sensible and individual man is a being compounded of earthy substance and of divine Spirit (*σύνθετον ἐκ γαίονος οὐσίας καὶ πνεύματος θείου*). His body came into being because the Artist took clay and fashioned out of it a human form (*μορφὴν ἀνθρώπου*). His soul arose out of nothing created whatsoever, but from the Father and Controuler of all things (*τὴν δὲ ψυχὴν ἂπ' οὐδενὸς γενήτο* τὸ παράπαν, ἀλλ' ἐκ τοῦ πατρὸς καὶ ἡγεμόνος τῶν πάντων)."—Philo, *De Opificio Mundi*, i. 32, § 46.

In the terms of such a philosophy as this, a woman might be said to conceive her child of the Holy Spirit in respect of its soul, which is an ἀνάλυσμα θεοῦ λόγου or νοῦ, a spark thrown off by the divine Reason or Word. At the same time, she would conceive it in respect of its flesh, blood, and sensuous faculty (σώματος) in the natural manner through intercourse with a human husband. So it is that the angel assures Joseph that Mary has conceived the future Messiah "of the Holy Spirit," and yet in the same breath bids him take his wife to himself and procreate the Messiah in the usual way. To the mind of Philo and of his contemporaries there was nothing in such a command that was inconsistent or irreligious. And in the *Liber de Cherubim* of Philo (§ 13), we meet with language closely analogous to that of Matt. i. 18 foll. The writer, in an allegorising vein, compares the wives of the Patriarchs and other leaders of Israel to virtues.

"Sarah," he says, "is introduced as becoming pregnant when God visits her in her solitude (τότε κούσαν, ὅτε δὲ θεὸς αὐτὴν μονωθεῖσαν ἐπισκοπεῖ). And she brings forth not to Him who so visited her (τῷ τὴν ἐλπίσιν πεποιμένῳ), but to him who yearned to attain to wisdom, and he is named Abraham. Yet more clearly doth he [viz., Moses] instruct us in the case of Leah, saying that God opened her womb (Gen. xxix. 31)—and to open the womb is a man's part. But she conceived and bore, not to God—for He alone is all sufficient to himself—but to Jacob, to him who had laboured willingly for the good cause, that Virtue might receive the Divine Seed from the First Cause, and bring forth to that one of her suitors who should be preferred. Again, when Isaac, the all-wise, had prayed to God, Rebecca, who is Patience, became pregnant by Him to whom the prayer was uttered (ἐκ τοῦ λατρευθέντος ἑκπύου). And without any prayer at all or supplication, Moses having taken Sephora, who is winged and soaring virtue, finds her pregnant by nothing mortal (Σεφώραν Μωσὴς λαβὼν εὐρίσκεται κούσαν ἐξ οὐδενὸς θνητοῦ)."

Here the phrase ἐξ οὐδενὸς θνητοῦ answers to the ἀπ' οὐδενὸς γεννητοῦ, i.e., πνεύματος θεοῦ, "Divine Spirit," in the passage above quoted from the *De Opificio Mundi*. Therefore we might substitute it, and write the last sentence thus: Σεφ. Μ. Α. εἰ. κν. ἐκ πνεύματος θεοῦ. If we do so, we get almost the very words used in Matt. i. 18 of Mary: "ἐπίθῃ ἐν γαστρὶ ἔχουσα ἐκ πνεύματος Ἀγίου."

Such a resemblance of phrase is hardly to be explained as a mere coincidence. We are obliged to admit that the original purport of the story was to represent Mary as owing the soul of the Messiah to the Holy Spirit, and His flesh to the natural human intercourse. The account of Matt. 18-25 must be explained by help of the Jewish theosophy current at the time.

Verses 19, 20 alone conflict with such an interpretation. The human and the divine parentage of Jesus may have lain in different planes, and so have been consistent with one another. But why, in that case, was Joseph minded to put his bride away privily? Why should the angel bid Joseph not to fear to marry his wife, unless his apprehensions had been already roused?

I cannot but think that in these verses we have the gloss of carnally minded persons, who were too dull to comprehend the purely spiritual import of the statement that Mary had conceived by the Holy Spirit, of persons who could only understand that which they could see and handle, and who thus introduced into our text a confusion of the divine Fatherhood with the human, which befits a pagan rather than a Christian standpoint.

The New Testament is full of similar confusions of spiritual processes and realities with fleshly and material ones. The "leaven of the Pharisees," the "I have bread to eat that ye know not of," will occur to everyone. The

very vision of the Holy Ghost descending in bodily form as a dove is a materialising of the symbolism so common in Philo, according to which the Divine Spirit or Logos is likened to a wild dove, a symbolism which also meets us in the pages of the Jewish Talmud. The literalist interpretation of the word *parthenos* in the Septuagint version of Es. vii. 14 was also not without its influence in determining the growth of the text in an orthodox direction.

One word more as to the use in the new Codex, in Mat. i. 16, of the phrase, "Mary the Virgin." To me the phrase has a very primitive and almost contemporary air, when occurring in such a context. Let us suppose that Mary, after the death of Joseph, her child's natural father, became one of the "widows" of the early Christian community at Jerusalem (cp. Acts vi. 1). In such a case she would have been known to her contemporaries as "Mary the Virgin." For widows who, after their husbands' death, rejected second wedlock and lived holily had, in the earliest Church, the rank and title of "virgin." Thus Clement of Alexandria (*Strom.* vii. 12) speaks of the widow as having by her self-restraint regained her virginity (καθάρει ἡ χήρα διὰ σωφροσύνης αὐτὴς παρθένος). So Tertullian *de Ech. Cast.* i.: "Secunda virginitas . . . in viduitate perseverat ex arbitrio." These are writings of the end of the second century. In writings of its commencement we have the same thing put more unequivocally—e.g., Ignatius *ad Smyrnaeos* xiii.: "I salute . . . the virgins who are called widows (τὰς παρθένους τὰς λεγόμενας χήρας)." Among the Alexandrine Jews the same was the case, or Philo could not have written as follows (*de Cherubim* i. 148):

"In contrast with ourselves, it is befitting for God to converse with a nature that is unstained, untouched, and pure—with the true virgin. For among men the intercourse for the begetting of children makes virgins into women; but whenever God begins to consort with the soul, He turns her that was before a woman back into a virgin (πρότερον ὄσαν γυναῖκα παρθένον αὐτὴν ἀποδείκνυσιν, cp. the passage of Clemens Alex.) . . . At least He will not hold intercourse with Sarah before 'it had ceased to be with her after the manner of women,' and before she had returned into the position of a chaste virgin (ἀναδραμεῖν εἰς ἀγνευδοσύνην παρθένου τῆς αὐτῆς)."

We are thus able to carry back the institutions of Clement and Tertullian through Ignatius into the Hellenic Judaism of the very beginning of the Christian era. It cannot, therefore, be questioned that in the earliest community of Christians widows would be classed as virgins. What was the custom in Philo's circle, in the Church of Smyrna in A.D. 110, in the Churches of Alexandria and Carthage about A.D. 190, is certain to have been the custom in the Christian Church of A.D. 40-60. But, if so, Mary, the widow of Joseph and mother of Jesus the Messiah, would have at least possessed a title granted to the rest of the viduate order. She would have been known to her contemporaries as "Mary the Virgin"; and so the earliest text of the Gospel of Matthew seems to have called her.

FRED. C. CONYBEARE.

London: Nov. 10, 1894.

The Lewis Codex—the Old Syriac version of the Gospels—is at last in our hands: and the strange phenomena presented at the very outset, those commented on by Mr. Rendel Harris in this month's *Contemporary Review*, are by themselves sufficient to justify the intense interest with which the publication has been awaited. "Joseph, to whom was espoused the Virgin Mary, begat Jesus"—such is the termination of the Matthaean genealogy, according to our new authority. And the miraculous begetting

of Jesus is recounted with the following variation, "She shall bear thee a son . . . and she bore him a son." Jesus, son of Joseph!

Mr. Rendel Harris exclaims that some heretic has perverted the primitive orthodox text, adding that the writer manifestly contradicts himself in his representation of Christ as Joseph's son, and yet a Virgin's. Surely the latter consideration should have made Mr. Harris hesitate. It is incredible that even heretics should stultify themselves so flagrantly as this. Why not have omitted the Virgin-birth altogether? But these new readings of the Old Syriac introduce nothing fresh: they merely intensify difficulties in the received text that have always been recognised, and it is only as part of that larger question that they can be dealt with satisfactorily.

In imputing inconsistency to the hypothetical heretic, Mr. Rendel Harris follows the path pursued by that long line of commentators who separate the Matthaean genealogy, David to Joseph, from the subsequent narrative of Virgin-birth; and Luke ii., where Joseph is called "parent," "father," from the Annunciation narratives that precede. But the grounds on which this separation has been made are purely subjective, and—as I pointed out eighteen months ago, *à propos* of certain unities of style and diction which bind the separated sections together—are not at all decisive.

"The narratives of Virgin-birth do not necessarily exclude St. Joseph altogether. It is only stated that Christ's birth was not due to any action or volition of His Mother's husband. When the rib was taken from Adam's side, Adam was unconscious" (*Formation of the Gospels*, 2nd edit., pp. 58, 87).

This tentative conclusion is now pressed home with irresistible cogency by the readings of the Old Syriac.

Conception, what did this word imply at the time that our protevangels were composed? Something which, so far as we are here concerned, did not materially differ from what it implies to-day; for though the two elements necessary—that which fertilises from the one side, and on the other that which is fertilised—were not recognised in the same manner, yet the fact was fully perceived that two elements were necessary, this provided by one parent and that by the other. Physiology had already realised that, at the first moment of conception, a child is of the substance of both father and mother. How, then, did the phenomenon of a Virgin with child present itself? There were three possible explanations: (1) That the fertilising germ had been derived, though abnormally, from the Virgin's husband; (2) abnormally produced by the Virgin; (3) supplied from above. It was the first of these inferences that commended itself to the authors of Matt. i., ii., and Luke i. 5-ii.

The authors of Matt. i., ii., and Luke i. 5-ii. held that Christ was Virgin-born and also was of Joseph's seed. For even if, in defiance of the internal unities of style and diction, we violently separate those sections of Matt. i., ii., and Luke i., 5-ii., which speak of Joseph as David's heir and Christ's father, from the narratives of miraculous conception, still, even by themselves, these latter supply sufficient indication that the point of view is not different from that in the sections obelised. In Matt. i. 20, at the beginning of the Virgin-birth section, the angel addresses Joseph as "Thou son of David." Why? except on the hypothesis above suggested. And Joseph is given warrant for exercising the rights of fatherhood, and giving the Child its name. So, too, in Luke i. 27, 32, 36, the angel's promise to the Virgin that her child shall inherit the throne of His father David is prefaced with a statement that

her espoused husband was of David's lineage, and closes with an intimation that the Virgin herself was of Aaron's—"Great daughter of Levi, clothed in white linen," as she is styled in the Testament of the Twelve Patriarchs. The combined effect of Matt. i., ii. and Luke i. 5-ii.—discrepant in so many particulars, but co-incident in this imagined discrepancy with themselves—imperatively demands the explanation, that the authors perceived no contradiction between phenomena which so many of their commentators have set in opposition.

True, that Joseph's instrumentality is unconscious. But this was almost necessitated by the very nature of the case. And any inference, hostile to Joseph's fatherhood, from this omission is clearly negated by the fact that in Matt. i., ii. the Virgin's instrumentality is represented as unconscious too. ἐπίθῃ ἐν γαστρὶ ἔχουσα—"She was discovered to be with child"—evidently to her own surprise, as well as the surprise of those intermediaries who informed Joseph; for we must beware of so reading Matt. i., ii. as if the writer foresaw and intended us to read between his lines the matter of Luke i. 5-ii. She was surprisingly discovered to be with child; and the angel's address to Joseph reads like the first mention of an idea, novel and new, not as the confirmation of something which his espoused wife has already asseverated.

Is there anything contrary to Joseph's fatherhood in the statement that the conception in Matt. i. is derived "ἐκ πνεύματος ἁγίου," and in Luke i. is attributed to "the spirit and power of the Highest"? Again no. Whatever view, distinct or indistinct, of the personality of the Holy Spirit was entertained by the authors of the two protevangels, it is clear that the expression "Spirit" in these two passages is used in a sense quite impersonal, merely to denote divine agency. For Christ is never regarded in the New Testament as Son of the Holy Ghost, nor is the Holy Ghost ever regarded as His Father. And the only document in which such a relationship is mentioned, "The Gospel according to the Hebrews," which makes the Spirit instead of the Father address the baptised Christ as "My Son," precludes any misunderstanding under this head by subsequently making Christ refer to the Spirit as "My Mother. An exact parallel to the expression, "Conceived by the Holy Ghost," is furnished in Galatians iv. 29, where Ishmael, "born according to the flesh," is distinguished from Isaac, "born according to the Spirit," κατὰ τὸ πνεῦμα (cf. Romans i. 3, 4).

But there still remains the fact that in Luke i. 35 Christ is pointedly called God's Son. Is there anything contrary in this to the view above taken? We must examine that passage at length: "Thou shalt bring forth a Son. He shall be called Son of the Highest," so Gabriel. The Virgin accepts the announcement that her Son shall be Son of the Highest—kings are generally regarded in the Old Testament as "Sons of God, children of the Most High"—and she perceives no incompatibility in such a title with human fatherhood. Her only difficulty is occasioned by the fact that as yet she has not known man. Gabriel's second address is directed to remove this difficulty. He tells her that by a divine interposition the necessity for intercourse with man will be obviated. That which is to be born shall be born holily. And therefore—the conception being due, not to the volition of man but of God (cf. John i. 12, 13)—her child shall be, in a still higher sense than she had previously understood, God's Son.

Son of the Virgin and of Joseph—this is the view chosen by the authors of Matt. i., ii., and Luke i. 5-ii., for it was the readiest to occur and the most natural. The prophecy of Isaiah,

by which they were so much influenced, does not state that a child should be born with only one parent, but that conception should take place *virginitate salva*. What occasion was there to go beyond the prophecy? And exact information as to the mode of fulfilment there could not have been. For supposing the narrative of the Annunciation to have been derived immediately from the Virgin herself; yet, from the character of the event, even the Virgin could have given evidence only as to the fact of a miracle having occurred, not as to its nature. But, indeed, it is more probable that the Virgin had passed away long before the first line of Matt. i., ii. and Luke i. 5-ii. was written.

But though the author of Matt. i., ii., and the author of Luke i. 5-ii. are in absolute agreement as to the physical relationship to Joseph, there is an important difference in the latter's method of dealing with the subject; a departure from Matt. i., ii., which appears to have prepared the way for that alternative view, generally prevalent from the second century until now, that Christ was of the substance of His mother alone. Mary is represented as conscious and consentient, a difference of representation which at once raises her high above the level of Joseph. This moral obscuratization of Joseph by Mary was only natural under all the circumstances, for Mary had lived to occupy a position in the Christian community which the language of the "Magnificat" shows to have been very high, while Joseph had died before the Messianic glories began. It was very natural, and no new doctrine was designed; still, one turns from the picture painted by Luke with a clear impression only of Virgin and Child. A single stroke of the brush is needed—the provision of Davidic lineage for Mary—and the picture, though overburdened with much superfluous detail, will no longer need the figure of Joseph for its necessary completion.

The decisive touch that obliterated the notion of Joseph's fatherhood, and transformed the primitive picture of the Holy Family into that on which we look to-day, appears to have been added by the "Gospel of Peter." Justin Martyr, and Pseudo-Isaiah of the "Vision," who were both certainly acquainted with the Gospel of Peter, agree in asserting Mary's descent from David; and besides Pseudo-Isaiah's references to bloodless conception and parturition, we have also that fixed formula of Docetism, "By water only, not by blood." However it came to pass, we find by the middle of the second century the doctrine generally prevailing that Christ, as man, was of the substance of His mother alone, though witness to the old belief was still maintained by most Jewish Christians. Hegesippus accepts the Virgin-birth, and yet regards Joseph's children by a former marriage, and the children of his brothers, as veritable kinsmen of the Lord. But Jewish Christianity became extinct.

The new light of the Syriac Codex guides us back. In cave, or stable, or house, at Bethlehem or Nazareth—the outlines are dim and indistinct, for the sky is clouded; but this much, at least, we see clearly with the Shepherds: not only the Christ-child's mother, but also His father, St. Joseph.

F. P. BADHAM.

PLAGIARISM AND COVENANTING MIRACLES.

Glasgow: Nov. 12, 1894.

Mr. S. R. Crockett, in his letter in the ACADEMY of November 10, writes: "Mr. Wallace, or some one else, has told the universe three times that I am a plagiarist." I have not told the universe three times, or even once, that Mr. Crockett is a plagiarist. The charge

was made in the *Glasgow Herald*, but I did not make that charge. I did not make any such charge in the *Literary World*. I did not make any such charge in the ACADEMY. What I did was to mention the fact that such a charge had been made in Scotland, and to suggest that Mr. Crockett should deal with it. He has acted on my suggestion, and so has justified it. Whether his treatment of the accusation of plagiarism be accounted adequate by the critics who made it, or by the reading public, is no concern of mine.

If Mr. Crockett is under the impression that I have had anything to do, directly or indirectly, with the bringing of an accusation of plagiarism against him, I have to assure him that he is utterly mistaken. In return for this assurance, I must ask Mr. Crockett at once to unsay these words—

"This kind of thing is always going on, and I do not think that Mr. Hardy took any further notice of his Mr. William Wallace. And in this, having said my say, I propose to follow his example."

Whatever be the "kind of thing" that is "always going on," I have neither art nor part in it. Mr. Crockett must first catch his Mr. William Wallace treating him as some one seems to have treated Mr. Hardy, before he follows that gentleman's example. He must see that, in the light of my assurance, and of my general criticism of his works, his words, written no doubt under a false impression, resolve themselves into a meaningless impertinence.

I gather from Mr. Lang's courteous letter that he can supply information calculated to prove that the Covenanters claimed the power to work miracles. I shall be delighted to see such information. Mr. Lang's authority on the field of knowledge of which Covenanting hagiology is but a corner is beyond dispute. At the same time, I hope my use of "the Covenanters" will not be misunderstood. I spoke of "the Covenanters"—the general character of my allusion to them shows this—precisely as most folk in Scotland are in the habit of speaking of "the Reformers," as representative, responsible men, fighting for what they rightly or wrongly regarded as the cause of "sacred freedom." It would be as unjust to identify "the Covenanters" with all the madness of the rabble of Cameronianism as to identify "the Reformers" with all the excesses of the Knoxite mobs. If Mr. Lang can prove that any man in the position of the Rev. Alexander Renfield in *Mad Sir Uchtrid of the Hills*, a trained Protestant theologian and in the possession of his wits, ever exercised the power—the eminently useful power—of converting an antagonist into a Nebuchadnezzar, or of performing an equivalent miracle, it will be my duty to cry *peccavi*—perhaps even to sit upon the stool of repentance in Penicuik Free Church.

WILLIAM WALLACE.

THE NEW PSYCHOLOGY.

London: Nov. 12, 1894.

In your notice of Dr. Ward's article on "Assimilation and Association" in the current number of *Mind* (ACADEMY, November 3, p. 351), your reviewer congratulates him on what may

"perhaps be regarded as a new departure in physiological investigations. Its significance lies in the fact that it moves away from the old-fashioned standpoint from which mind was regarded as a thing having contents to the biological standpoint from which it is seen to be a complex of functional activities."

Will you permit me to say that this was precisely my standpoint more than twenty-one years ago, in setting forth the bases of *The*

New Philosophy of History? For, having assimilated the conception of the atom to that of the molecule and the cell, and having defined physics as the science of the causal relations of motion in its three forms—translation (Energetics), transformation (Chemics), and assimilation (Organics)—I correlated with the science of physics thus conceived the science of metaphysics defined as the science of the causal relations of cognition in its three forms, con-science, ideation, and conation. See more particularly pp. 113 to 115, and p. 126.

J. S. STUART-GLENNIE.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Nov. 18, 4 p.m. Sunday Lecture: "Mountain Legends," by Mr. Clinton Dent.
7.30 p.m. Ethical: "The Real Issue before the School Board Electors," by the Rev. W. Copeland Bowie.
MONDAY, Nov. 19, 5 p.m. Hellenic: "Archaeological Discoveries in Crete," by Mr. Arthur J. Evans; "The Mythology of the *Bacchæ*," by Mr. A. G. Bather.
5 p.m. London Institution: "Climbing in the Himalayas," by Mr. W. Martin Conway.
8 p.m. Royal Academy: "Grounds for Painting," by Prof. A. H. Church.
8 p.m. Aristotelian: "The Logical Meaning of Proper Names," by Mr. E. C. Benecke.
TUESDAY, Nov. 20, 4.45 p.m. Statistical: Inaugural Address, "The Relations between Morals, Economics, and Statistics," by Lord Farrer.
8 p.m. Civil Engineers: "The Machinery of Warships," by Mr. Albert J. Durston.
8.30 p.m. Zoological: "The Anatomy of *Atherura africana*, compared with that of other Porcupines," by Mr. F. G. Parsons; "The Significance of Diagnostic Characters in the *Pleuronectidae*," by Mr. J. T. Cunningham; "A Description of the so-called Salmonoid Fishes of the English Chalk," by Mr. A. Smith Woodward.
WEDNESDAY, Nov. 21, 7.30 p.m. Meteorological: "Methods of determining the Influence of Springs on the Temperature of a River, as illustrated by the Thames and its Tributaries," by Mr. H. B. Guppy; "Some Effects of the Gale in the Highlands of Scotland on November 17 and 18, 1893," by Mr. Eric S. Bruce; "History of a Waterspout," by Mr. Alfred E. Wollaston.
8 p.m. Geological: "The Pleistocene Beds of the Maltese Islands," by Mr. John H. Cooke; "Geological Notes on a Journey in Madagascar," by the Rev. R. Baron; "A Collection of Fossils from Madagascar, collected by the Rev. R. Baron," by Mr. R. Bullen Newton.
8 p.m. Microscopical: "A Simple Method of Measuring the Refractive Indices of Media," by Mr. E. M. Nelson; Demonstration, "Staining Central Nervous System," by Dr. W. A. Turner.
8 p.m. Society of Arts: Opening Address by Sir John Donnelly, Chairman of Council.
THURSDAY, Nov. 22, 8 p.m. London Institution: "Extinct Monsters," by the Rev. H. N. Hutchinson.
8 p.m. Royal Academy: "Pigments," by Prof. A. H. Church.
8 p.m. Electrical Engineers: "Electrical Steep-Grade Traction in Europe," by Dr. Charles S. du Riche Preller; "Electric Tramways in the United States and Canada," by Mr. H. D. Wilkinson; "Electric Traction, with special reference to the Installation of Elevated Conductors," by Messrs. R. W. Blackwell and Philip Dawson.
FRIDAY, Nov. 23, 5 p.m. Physical: "The Measurement of Electro-magnetic Capacity," by Mr. Frederick Womach; "Mirrors of Magnetism," by Prof. S. P. Thompson and Mr. Miles Walker; "Students' Simple Apparatus," by Prof. Ayrton.
8 p.m. English Goethe Society: "Goethe as Faust," by Mr. W. F. Kirby.

SCIENCE.

Assyrisches Handwörterbuch. By Fr. Delitzsch, (Leipzig: Hinrichs.)

PROF. DELITZSCH has at last conferred a great boon on the students of the Assyrian inscriptions. Out of the abundant stores of his knowledge he has published a practical and useful Assyrian dictionary, compact, well-arranged, and excellently printed. The first part of it, as far as *daleth*, has appeared; the concluding portions will soon follow. The price puts it within the reach of every Assyriologist, however meagre his means may be, while the size makes it easy to handle.

For years we have been clamouring for a work of the kind; and great was the disappointment of the Assyriologist when Prof. Delitzsch published the first part of his other *Assyrisches Wörterbuch* seven years ago. That was neither useful nor scientific, and its form and price rendered it simply an expensive luxury.

Unlike too many scholars, Prof. Delitzsch has profited by the criticisms which were provoked by his former work, and the result is the volume that lies before us. The number of references given in it is enormous, the use of every word being copiously illustrated from the inscriptions and lexical tablets. In the quotations the words are transcribed syllabically, just as they are written in the original texts; and the employment of different type prevents any confusion in the arrangement, and makes it easy to understand the contents of each article at a glance. In fact, the book is a model of what a dictionary ought to be.

The work was sorely needed, as the multiplication of published texts, and still more of translations of them, and of studies upon particular words, has burdened the memory of the Assyriologist with a load it can no longer bear. It gives us at last a list of all the words that are found in the principal texts, as well as the materials for judging whether the renderings proposed for them are justified.

Of course, it cannot be a complete dictionary, in the sense that a Hebrew or even an Arabic lexicon can be complete. Assyriology is a progressive science, and the number of texts actually examined is but a tithe of those that exist. New words, or forms of words, are constantly being brought to light, and every student will find many in his notebook or his memory which are not recorded in the dictionary. It is on this account a pity that the publisher did not print on one side of the page only, leaving the other side blank, as in that case room would be found for the additional entries that will have to be made. Thus I fail to find *ararianu*, the name of a plant (K. 61, i. 33, ii. 60), *amme*, which is described as made of gold (K. 48, 19), *akkapatum* (K. 4047, 3), and many other words which I have noted down in my readings of the inscriptions, while Mr. Strong has lately added many new and interesting words to our lists. Among these we may reckon *alamgate* "images," and *arrute* "districts" or "villages," in the corrected copy which he has published of the inscription of Assur-bel-kala. Similarly I could wish that space had been allowed for the addition of further references to those given by Prof. Delitzsch. I have, for instance, found the word *aburrianu* as the equivalent of the ideographs . . . SUB-BA in R. 204, 3; and every Assyriologist, doubtless, has many which he would be glad to record.

Prof. Delitzsch's "anti-Accadian" theory has very wisely been allowed to drop into the background in his present work. We have but few roots invented to explain words which were not Semitic in their origin. *Ara*, "to go," is no longer included in the Semitic lexicon. Still there are certain instances in which it would have been better if the non-Semitic derivation of a term had been frankly acknowledged. I wish the Professor would devote a little study to the modern Arabic dialect of Egypt. That would show him how readily a Semitic language adopts foreign words, and how still more readily it adapts them to a Semitic form.

A. H. SAYCE.

OBITUARY.

MAHÂDEO CHIMNÂJÎ ÂPTE.

A FEW weeks ago I had the pleasure of announcing in the ACADEMY the completion of an important Sanskrit work at the press of the Anandâśrama, Poona; and now, alas! comes the sad news of the death, on October 22, after ten days' illness, of the generous founder and supporter of the âśrama—Mr. Mahâdeo Chimnâjî Âpte.

My friend was well known in Western India as an able and successful lawyer; but his splendid effort to preserve the ancient writings of India, and to bring the best of them within the reach of all scholars, gained for him a world-wide reputation. I gave a short account of his labours in this direction in the ACADEMY of April 16, 1892, and they were continued up to the last. His position as a munificent supporter of Sanskrit learning was absolutely unique, for he devoted almost the whole of his fortune to that object. He not only provided the entire amount required for erecting the fine buildings composing the âśrama, but also devoted a considerable sum to its permanent endowment. Before I left India, in 1891, he told me that he intended to retire from his profession at no distant date and become a Sannyâsi; and he showed me the tomb (*śamādhi*) in the âśrama in which his body was eventually to be deposited. This intention had not, however, been carried out; so, a few hours before his death, the rites constituting *sannyâsa* were performed, and he received the new name of Anandasarasvatî Svâmi. This enabled his relatives to bury him as he had desired, instead of cremating the body according to custom.

His nephew, Mr. Hari Nârâyana Âpte, has for some time superintended the printing and publishing operations carried on in connexion with the Anandâśrama; and he will, no doubt, continue them to the satisfaction of all. But Mahâdeo's place is not likely to be filled up; for, as Vyâsa (*Dharmasâstra* iv.) well said:

"S'ateśhu jāyate śūrah, sahasreśhu cha paṇḍitah,
Vaktā śataśahasreśhu, dātā bhavati vā na vā."

G. A. JACOB.

SCIENCE NOTES.

THE president and council of the Royal Society have this year awarded the medals as follows:—The Copley Medal to Dr. Edward Frankland, for his services to theoretical and applied chemistry; the Rumford Medal to Prof. James Dewar, for his researches on the properties of matter at extremely low temperatures; the Davy Medal to Prof. Cleve, of Upsala, for his researches on the chemistry of the rare earths; and the Darwin Medal to Prof. Huxley, for his researches in comparative anatomy, and especially for his intimate association with Mr. Darwin in relation to *The Origin of Species*. The Royal Medals have been awarded to Prof. J. J. Thomson, in recognition of his contributions to mathematical and experimental physics, especially to electrical theory; and to Prof. Victor Horsley, for his investigations relating to the physiology of the nervous system and the thyroid gland, and to their applications to the treatment of disease.

MR. OLIVER PEMBERTON, of Birmingham, will deliver the Bradshaw Lecture at the Royal College of Surgeons on December 12, his subject being "James Syme, Regius Professor of Surgery in the University of Edinburgh, 1833 to 1869: a Study of his Influence and Authority on the Art and Science of Surgery during that Period."

THE first volume of Prof. Oliver's translation of Kerner's *Pflanzenleben* will be published by Messrs. Blackie & Son about the end of this month. The work has been appearing in monthly parts, under the title of "The Natural History of Plants"; and the issue of vol. i. completes the first half of the book.

AT the first ordinary meeting of the Institution of Civil Engineers, to be held at Great George-street, Westminster, on Tuesday next, Mr. Albert J. Durston, engineer-in-chief of the Navy, will read a paper on "The Machinery of War-Ships." The paper will be the subject of discussion the following week.

THE Christmas course of lectures, adapted to children, at the Royal Institution, will be delivered by Prof. J. A. Fleming, on "The Work of an Electric Current."

PHILOLOGY NOTES.

NEXT to Baber's Memoirs, translated by Erskine and Leyden, the *Tarikh-i-Rashidi* is, in the opinion of Oriental scholars, the most comprehensive and vivid record we have of events in Central Asia in the days of Sheibani the Usbeg, and Baber the Jaghatai. Its author, Haidar Mirza, himself played a considerable part in the wars that led to the establishment, north of the Oxus, of the Usbeg supremacy, and of the power of the Great Moghul in Hindustan. Like his cousin Baber, Haidar was also a lively and intelligent writer; and his book is well worth translation. The task has been undertaken and completed by Mr. N. Elias, of the Indian Political Department, aided by Mr. E. Denison Ross; and the English version, with notes and an introduction, is to appear shortly.

DR. G. A. KRAUSE, who has been studying the languages of Africa since 1872, and who has selected the Hausa language for his special study, has been collecting large materials, not only lists of words, but stories, sacred songs, and historical fragments, among the Hausa tribes. He has sent some of these materials to the Royal Library at Berlin, where they are open for inspection; but the bulk of his collection is still in his own hands, and will be published after his return to Europe. He considers the Hausa language as the result of a combination of two Bantu dialects welded together by people speaking a Hamitic idiom. He has discovered north of Binne a language which he considers to be purely Hamitic. To judge from articles of his published in German journals, much new light on the relationship of the African languages may be expected from his long continued labours among African tribes. He speaks the Hausa language with perfect fluency, and his services might prove useful to the Hausa Association, which was started a year or two ago in England.

MESSRS. SAMPSON LOW, MARSTON & Co. have acquired Messrs. W. H. Allen & Co.'s interest in the stock and copyrights of works dealing with Oriental languages hitherto published by the latter firm, as represented in their "Catalogue of Oriental Books," and have secured the services as Oriental adviser of Mr. A. N. Wollaston, C.I.E., of the India Office. This part of the business will be under the management of Mr. H. M. Jones, who has been for many years connected with W. H. Allen & Co.

WE have nothing but praise for the *English-Swahili Dictionary* (Oxford: Clarendon Press), compiled for the use of the Universities' Mission to Central Africa by Mr. A. C. Madan, whose long residence and missionary labours among the natives has given him exceptional opportunities for thoroughly acquiring the language. His collection of Swahili folk-tales was a good preparation for the work. The volume is handy,

well printed, and practical. It has been published conjointly with the Oxford Press by the Society for Promoting Christian Knowledge, who have also issued three little companion books—*Mlango wa Historia*: or, a Swahili Historical Reader, containing a history of mankind up to the Birth of Christ; *Zamlendo wa M'Uleno wache Zinalembedwangati Zolota*, the "Pilgrim's Progress" in the Manganga language, for use in the district of Lake Nyassa; and *Zinyimbo*: or, Hymns for Public Worship in the Kimegi dialect.

REPORTS OF SOCIETIES.

CAMBRIDGE PHILOLOGICAL.—(Thursday, Oct. 25.)

DR. POSTGATE, president, in the chair.—Prof. Armitage Robinson read a paper on "An Apparent Misunderstanding of Pliny's Statement (*Ep. ad Traianum* xvi. 6, 7) as to Meetings of the Christians." The words *quod essent soliti... hetaerius esse veluerant* are frequently cited by themselves as giving important evidence as to Christian practice as to the Eucharist and the Agape in 112 A.D. Of the two meetings here described "the later... was suppressed after the issue of Trajan's edict forbidding clubs" (*Lightf. Ignat. et Polyo.* i. 52). This later meeting being the Agape, either the Eucharist had been already separated from the Agape before this time, or this edict was the actual occasion of the separation. Ramsay (*Church in the Roman Empire*, p. 219) further contends that the morning meeting was religious, and this Pliny "obviously accepts as strictly legal." "The Christians abandoned the illegal meeting, but continued the legal one. This fact is of the utmost consequence." The whole controversy appears to rest on a misunderstanding due to the isolation of the paragraph from its context. It occurs as the statement of certain renegades who had abandoned the Christian faith, some several years before, some even twenty years before. They were pleading that, even when they were Christians, they were innocent of all crime. The sum total of their offence, they assured him (*adfirmabant autem*), had been that they had been accustomed (*quod essent soliti...*) to attend two religious meetings on a fixed day, one a religious gathering, the other a social one: and even this (*quod ipsum*, referring most naturally to the whole of their practices) they had ceased to do since the edict forbidding clubs. The Christians, then, gave up nothing in consequence of the edict: the renegades gave up everything, for their plea was that they had ceased to be Christians (*fuisse quidem, sed desisse*). The passage remains as important as ever as a description of early Christian meetings: but it throws no light whatever, if the view here stated be accepted, on the separation of the Eucharist from the Agape.—Prof. Ridgway discussed the legend of Herakles and the Hind with the golden horns (Pindar, *Ol.* iii. 31). Aristotle (*Poetics* xxv. 5) refers to the blunder made by some poets, who did not know that female deer have no horns (*ἔτι θήλειαι ἑλαφὸς κέρατα οὐκ ἔχει*). Scholars are right in seeing an allusion to Pindar, who (*Ol.* iii. 31), speaking of the journey of Herakles to the land of the Hyperboreans in search of the golden-horned hind, uses the phrase *χρυσόκερας ἑλαφὸν θήλειον*. On this same journey he reached the "shady sources of the Ister" (iii. 13). But Pindar must share the censure with Euripides, who, in the chorus of the *Heracles Furens*, in which he celebrates the Labours of Herakles, says (375-6)

τὰ τέ χρυσόκερανον | δόρκαρ ποικιλόωντων

Moreover, sculptors and engravers are equally to be blamed. For, on certain coins of Abdera of the fourth century B.C., we find Artemis accompanied by a horned deer, commonly described as a stag (Gardner *Types*, Pl. iii. 31). Again, all are familiar with the famous statue in the Louvre, commonly known as "Diane à la biche." Here the hind is adorned with antlers. Again, there are at least two gems in the British Museum (763, 765) which show the goddess accompanied by a horned deer. Are all the poets and artists wrong, or does Aristotle err in laying down as universal the absence of horns in female deer? The latter seems to be the true solution. In one

species only of all the cervine genus is the female equipped with antlers. The reindeer of Northern Asia and Europe is the exception. Pindar makes the Far North the scene of the quest of Herakles, Euripides indicates the same; and in Roman times there was a popular belief that the hero had visited North Germany ("fuisse apud eos [sc. Germanos] et Herculem memorant," Tac. *Germ.* 2). The capture of a timid deer would have been a mean task for the slayer of the Nemean lion and the Lernean hydra, but the point of the legend lies in the difficulty of obtaining so rare a creature as a horned hind. Occasional pieces of reindeer horn have been found among the multitudinous antlers and bones of other deer in the Lake dwellings of Switzerland and Bavaria, showing that, about 1200-800 B.C. occasional specimens reached Central Europe. It is affirmed that the reindeer was still alingerer in North Germany in Roman times. If Baltic amber reached Mycenae 1400-1200 B.C., and Homer had a dim notion of a land where the day was very long and the night very short, we need not wonder if the early Greeks had heard a rumour of a strange kind of deer, the females of which were horned.

VIKING CLUB.—(Friday, Nov. 2.)

PROF. W. WATSON CHEYNE in the chair.—Mr. Albany F. Major, hon. secretary, read a paper by Mr. Hyde Clarke, who was prevented by illness from being present, on "A Norman Queen of Jerusalem." This was Godhilda de Toni, wife of Baldwin I., King of Jerusalem. Although Dugdale has referred to Godhilda as the wife of King Baldwin, no attention has been paid to her descent. She had previously been the wife of the Count de Meulan or Meulan. Mr. Clarke showed, from the Sicilian annals, that King Baldwin had sought in marriage the rich princess Adelaide, widow of Roger Guiscard, Count of Sicily. She accepted his offer; but after two years' marriage she discovered that the King had another wife, and she returned to Sicily in disgust, dying shortly afterwards in the Convent of Palii. Godhilda, this first wife, belonged to the princely house of Toni and Limesy, being a daughter of Ralph de Toni, the Elder, Hereditary Standard-bearer of Normandy and Lord of Flamstead in Hertfordshire, where she was probably born. A sketch was given of the history of the line of Toni and Limesy, of which the branch best known in England was that of the De Staffords, and of which the Dukes of Rutland, Newcastle, and Devonshire, the Earl of Crawford, the Clintons, and the Gresleys are remaining descendants. Godhilda took her name from the Princess of Barcelona, who married Roger de Toni, Knight of the Swan and Standard Bearer of Normandy, who in 1018 made a crusade against the Moors and rescued Catalonia. Mr. Clarke suggested that the claim of the German Emperor to the Order of the Swan was founded on the marriage of Baldwin with Godhilda de Toni. He also examined many questions connected with the family, and the light they throw on the Norman invasion and the division of England as recorded in Domesday.

ARISTOTELIAN.—(Monday, Nov. 5.)

BERNARD BOSANQUET, Esq., president, in the chair.—The president delivered the annual address on the subject, "An Essential Distinction in Theories of Experience." He began by expressing a sense of the services rendered to philosophy by his predecessor (Mr. Shadworth Hodgson), through his persistent demand for thorough-going analysis, and especially through his antagonism to the doctrine of the substantial soul. He proceeded to indicate the distinction between "Combinational" and "Transformational" theories of experience, as resting on the acceptance or non-acceptance of any form of experience whatever as adequate to reality and above criticism. A superficial coincidence between theories which were really thus opposed took place, in so far as popular idealism and utilitarianism (as seen, for example, in Mill) accepted modifications of sensational data and tests of reality analogous to those which a true transformational theory demands. But as deeper questions were raised, the underlying divergence of the two kinds of theory once more became apparent; and it became evident that current philosophy, whether sensationalist

or *a priori*, was really fettered to different forms of the given, and had no fundamental justification for any modifications to which it might in fact subject its data. Those, therefore, to whom existence or the self were ultimate realities, would be found to leave the path of critical theory a little later than the sensationalists, but on grounds ultimately the same. The charge of finality could not be brought against critical or transformational theory when rightly understood, though occasion might have been given for it when the divergence of the theories was obscured by compromise. Philosophy would always be an attempt to rise above the given, and would necessarily present the two aspects of destructive criticism and of mysticism, inasmuch as it accepted no part as the whole, but in every part saw something of the whole.—The address was followed by a discussion.

ZOOLOGICAL.—(Tuesday, Nov. 6.)

Sir W. H. FLOWER, president, in the chair.—The president read a letter addressed to him by the late Emin Pasha, containing a diary of ornithological observations made during the last part of his journey towards the Congo. This letter and journal had been taken from the Arabs on the Upper Congo by the officers of the Congo Free State, and forwarded to the president.—The secretary read a report on the additions that had been made to the society's menagerie during the months of June, July, August, and September, 1894, and called special attention to the following objects: (1) Two remarkably large and fine specimens of the Hamadryad snake of India and Burma (*Ophiophagus elaps*), received in exchange and on deposit. (2) A series of mammals and birds from British Central Africa, presented by Mr. H. H. Johnston, and carefully brought home by Mr. Alexander Whyte, the naturalist on Mr. Johnston's staff, on June 23. (3) A young male white-tailed gnu (*Connochaetes gnu*), born in the menagerie on June 23, being the produce of the male and one of the females that were purchased of Mr. Reiche, March 7, 1893. This was the first occasion of this antelope having bred in the society's gardens. (4) A fine female eland of the striped form (*Oreos canna livingstonii*), from the Transvaal, obtained by purchase July 10, being the first individual of this variety received by the society. (5) Two giant tortoises from the Aldabra Islands (*Testudo elephantina*), presented by Rear-Admiral W. R. Kennedy, July 12. (6) A young male pleasant antelope (*Tragelaphus gratus*), bred in the Zoological Gardens, Hamburg, received July 27.—Mr. C. Davies Sherborn exhibited a copy of, and made remarks on, the recently issued reprint of George Ord's *American Zoology*.—Mr. G. A. Boulenger exhibited a gecko, forwarded to him by Mr. R. T. Lewis, which had been captured in winter (July), fully active, on the snow upon the highest portion of the Drakensberg Range, Natal. It belonged to a genus believed until 1888 to be characteristic of the Australian fauna, and differed from its nearest ally, *Oedura africana*, in the smaller and convex granules covering the head and in the nostril shield not entering the nostril. Mr. Boulenger proposed for it the name *Oedura nivalis*.—Mr. G. A. Boulenger read a third report on additions to the Batrachian collection in the Natural History Museum, containing a list of the species, new or previously unrepresented, of which specimens had been added to the collection since 1890, and descriptions of some new species.—A communication was read from Sir Walter L. Buller, containing remarks on a petrel lately described as new by Capt. Hutton under the name of *Oestrelata leucophrys*.

ANGLO-RUSSIAN LITERARY SOCIETY.—(Tuesday, Nov. 6.)

E. A. CAZALET, Esq., president, in the chair.—Miss Edith Hodgetts read a paper on "Russian Stories considered as Members of the great Aryan Group of Legends." She traced the resemblance between prominent features in Russian tales and similar traits in the fairy stories and legendary lore of other countries, and expressed a hope that the subject of comparative folk-lore would be seriously taken up by some better skilled investigator. The paper was illustrated with a brief analysis of some Russian stories, proving the position taken by the writer.

FINE ART.

THE NEW ENGLISH ART CLUB.

PICTURES by Mr. W. Wilson Steer, M. Hellen, the brilliant French etcher, Mr. Furse, and Mr. Will Rothenstein, constitute, it is believed, the chief attraction at the New English Art Club's winter exhibition, where, however, the water-colours of Mr. Francis James and Mr. Brabazon receive cordial recognition.

At the Champ de Mars M. Hellen's picture was admired last summer. The problem it successfully solves is that of the representation of rushing water, directed from various sources—the nominal subject being the depicting of the fountain of Latona at Versailles. The work of the French artist is happily distinguished by spirit and freedom: in painting, as much almost as in etching, does he seize with charm the moment's effect. Mr. Wilson Steer, who has usually exhibited two or three canvases, displaying his gifts as colourist, or as graceful observer of line and movement, concentrates himself this time upon a single effort, though it is reported that he retains in his studio a work of great merit. The picture at the New English Art Club is but imperfectly described by its title, "The Japanese Gown," since that which it records with so singular a felicity is as much the charm of the wearer as the flow and texture of the dress, and is, yet again, the line and colour of the whole scene and incident depicted, quite as much as the portrait of the particular model. Of generally dexterous brushwork, the picture is likewise a refined and agreeable vision; its deficiencies, if they exist, are few; its merits are many, and are for the most part such only as are possessed by an *artiste de temperament*. Mr. Furse's contribution is a male portrait, slight, but highly indicative: full of the alert perception of character, refined in conception and in treatment. Mr. Will Rothenstein, one of the youngest members of this artistic society, is assuredly already beheld to be not the least gifted or the least individual. We have before now insisted upon his firm possession of distinguished qualities; nor have we blinded ourselves to the presence in his work of a measure of eccentricity, which he may presently discard. To us, Mr. Rothenstein's "Porphyria" is not so much a composition proper as a clever fragment of a composition. In colour it scarcely seeks to be a harmony. Yet is it interesting and strangely forcible. The world, perhaps, will be more ready to receive his vivid record of "Coster Girls." One of these has the babyish prettiness, the sensitiveness, the shyness, the *je ne sais quoi* besides, which you may find in regions over Westminster Bridge, in the New Cut, in Oxford-street for all that we can tell to the contrary, as well as anywhere else. An obvious truth of record is stamped upon the canvas. It is a performance which will do good to the young artist's reputation.

By Mr. Francis Bate there is a quiet, sympathetic vision of the ordinary fields in September; by Mr. Bernard Sickert, a skilful "Chiswick"; by Mr. Walter Sickert, a study full of life and movement of that now almost classic temple of the dance and of song—"Sam Collins's" music-hall at Islington. Mr. Moffat Lindner's drawings display a measure of refinement, though he is not seen, we think, quite at his best. Mr. Brabazon's "Naples"—the slight, small drawing—is charmingly right in colour and in atmospheric effect. To the manly and decisive virtues of Mr. Francis James's flower-pieces we have before borne witness. With economy of means he indicates form. He retains freshness with singular skill, and his colour is delicate while joyous and full.

F. W.

THE J. M. GRAY SALE.

THE miscellaneous collection of books and works of art, the property of the late Mr. J. M. Gray, first curator of the Scottish National Portrait Gallery, was sold last week, in Edinburgh, by Messrs. Dowell, of that city. The collection afforded ample evidence of Mr. Gray's varied studies, and of the care with which he amassed material bearing directly or indirectly upon them, though it did not perhaps contain any remarkable proportion of things—in the way either of books, or pictures, or prints—of definite and important money value. Yet, owing to the position of its late owner, as an acceptable writer on art as well as a public functionary, its dispersion aroused no small measure of interest in the Scottish capital.

We note some of the higher prices obtained. Among the books there may be mentioned a first edition of *Paradise Regained* and *Samson Agonistes*, £3 5s.; Browning's *Bells and Pomegranates*, £6 15s. (W. Brown); Browning's *Paracelsus*, the first edition—published by Effingham Wilson—£2 4s.; Swinburne's *Blake*, £1 1s.; the *Germ*, £6 15s. (W. Brown); William Morris's *Story of the Glittering Plain*, printed at the Kelmscott Press, £2 10s. (Thin); R. L. Stevenson's *Inland Voyage*, £2; Lang's *Ballads and Lyrics of Old France*, £2 10s.; Pater's *Marius the Epicurean*, £1 3s.; Symonds's *Age of the Despots*, &c., £2 6s.; Wedmore's *Méryon*, &c., £1 2s.; Crowe and Cavalcaselle's *History of Painting in North Italy*, £4 15s. (Thin); Willshire's *Introduction to Ancient Prints*, £1 4s.; Michel's *Rembrandt*, edited by Wedmore, £2 7s. 6d. (Grant); Wilkie's & Geddes' *Etchings*, edited by David Laing, £2 12s. 6d. (W. Brown); the first edition of Hamerton's *Etching and Etchers*, £5 5s.; Blake's *Illustrations to the Book of Job*, £8 10s. (Grant); Hipkin's *Musical Instruments*, £3 7s. 6d. Among the few etchings by Andrew Geddes, as to whose life and work Mr. Gray was a recognised authority, the "Portrait of Mrs. Geddes"—in a desirable state—fetched £1 16s., and the "Alexander Nasmyth" and "Child with an Apple," £2 8s. Of the few Whistler's, there may be noted the "Marchande de Montarde," £1 12s.; the "Smithy," £2 7s. 6d.; and "The Balcony," £5 5s. The "Smithy" seemed unfinished. An impression of the second state of "The Morgue" of Méryon realised £10 10s. (Lamont). Two admirable mezzotints by Ward, after Geddes—one of them the "Portrait of Wilkie," and the other the "Portrait of Patrick Brydson"—fetched, each of them, £3 15s. The pictures hardly require chronicle, as they were most of them oil sketches by contemporary Scottish artists. An exception was a Monticelli, "A Study of Ladies," which went for about eight and twenty pounds.

NOTES ON ART AND ARCHAEOLOGY.

THE last day of the exhibition entitled "Fair Women," at the Grafton Galleries, will be Saturday, December 1. The galleries will reopen early in January with an exhibition of the works of old Scottish portrait painters, combined with a representative selection of pictures by J. M. W. Turner. This will close at the end of March; and in May the galleries will open with "Children," an exhibition consisting of portraits of children and objects of interest associated with childhood.

AN effort is being made by the Bristol Fine Arts Academy to place their institution on a basis more in accordance with the artistic feeling of the age. To this end great changes have been made; the number of works exhibited being far fewer than in former years, owing to the careful selection now made. The

four galleries are draped, and pictures are now hung with spaces between. A sub-committee of artists has been formed for the purpose of developing the resources of the institution. One of the aims of this sub-committee is directed to the arrangement of pictures, as far as possible, according to the different schools of painting; and in the exhibition to open next week a room has been devoted to works by the men of Newlyn and St. Ives.

THE first general meeting of the Hellenic Society for the current session will be held at 22, Albemarle-street, on Monday next, at 5 p.m., when Mr. Arthur J. Evans will read a paper on his discoveries in Crete.

MISS BRODRICK, Ph.D., will deliver a course of three lectures in the British Museum, on "Ancient Egyptian Art," on Thursdays, at 11.30 a.m., beginning on November 22. The subjects that she will specially deal with are—sculptors and architects, painters and their methods, and craftsmen. Tickets may be obtained from Miss K. Martin, College Hall, Byng-place, W.C.

MR. R. W. MACBETH has been elected a correspondent of the Académie des Beaux-Arts, in the section of engraving.

AT a recent meeting of the Académie des Inscriptions, M. Ernest Chantre submitted a report on the archaeological mission to Asia Minor with which he was entrusted last year by the Minister of Public Instruction. The chief results were the discovery of cuneiform inscriptions at two unexpected places: in the "Hittite" citadel of Boghaz-Keui (Pterium), and in the Tell of Kara-Euyuk, near Caesarea, which covers the ruins of a "Pelagic" city. In the latter case, some of the inscriptions were of the Achaemenid period, and others in an unknown tongue. The importance of these discoveries is not only that they extend further west the area of Assyrian influence, but also that they may throw light upon the sources of "Mycenaean" civilisation, the existence of which in Asia Minor had hitherto been barely suspected.

MUSIC.

RECENT CONCERTS.

THE Crystal Palace programme on Saturday included Saint-Saëns' Prelude to his Biblical Cantata, "Le Déluge." It is a smooth, scholarly piece of writing, but the effect which it produces is extremely vague. We, of course, are treating it as abstract music; as an introduction to the Cantata it may have more meaning and point. Another novelty was "Lo Zingaro," Rhapsodie for baritone and orchestra, by Mr. Godfrey Pringle. The original Italian words tell of the sorrowful song of a wandering gipsy. The music, in simple ballad form, is clever, attractive, and, one may add, picturesque. The Rhapsodie was well sung by Mr. Andrew Black. Mr. Mockridge gave an

artistic, if not very powerful, rendering of the Prize Song from "Die Meistersinger." Dvorák's Dramatic Cantata, "The Spectre's Bride," which has not been heard in London for some time, was performed, with Miss Ella Russell and Messrs. Whitney, Mockridge, and Andrew Black as soloists. The composer's noblest achievement is his "Stabat Mater"; but among *genre* pieces of the modern school his "Spectre's Bride" will always hold a foremost place.

Herr Emil Sauer gave the first of eight pianoforte recitals at St. James's Hall on Tuesday afternoon. The Bach - d'Albert Prelude and Fugue in D, which stood at the head of the programme, sufficed to show that in the matter of technique the pianist stands second to none; also that, like Rubinstein, he has a fine touch and wonderful gradations of tone. He next played Beethoven's Sonata in C (Op. 53). The reading was clear and intelligent; but in the Rondo there were, here and there, signs of virtuosity gaining the upper hand. Schumann's lovely Nachtstück (Op. 23, No. 4), was performed with great charm and refinement, though, if Mme. Schumann's tempo be the correct one, at too slow a rate. Of Chopin three pieces were given: the Bolero (Op. 19), one of the composer's few commonplace pieces; the delicate Nocturne in F (Op. 15, No. 1); and the A flat "Ballade." The Nocturne was interpreted with feeling and finish, but there was too much storm and stress in the Ballade. A performance of Chopin's *Etude* in A minor, by way of encore, showed that Herr Sauer is an admirer of Rubinstein; also that, like that eminent pianist, he is not always note-perfect.

If Herr Sauer wishes to gain something more than an acknowledgment of his great technical powers, which no reasonable critic can call in question, we should strongly advise him in future to alter in one or two respects the character of his programmes. Transcriptions, especially of Bach's Organ Fugues, are to be condemned; even the Scherzo from the "Midsummer Night's Dream," though arranged by Mendelssohn himself, is ineffective. If the pianist wishes merely to display his full powers as an executant, one or two brilliant show pieces could easily be placed at the end of the programme. Again, the musical literature of the pianoforte being extensive, could not some novelties be introduced, or old, neglected works revived? With care and judgment the long series of concerts may be made pleasant and profitable.

Mr. Richard Gompertz, assisted by Messrs. Hayden Inwards, Emil Kreuz and Charles Ould, gave the first of two concerts at the Salle Erard on Wednesday evening. The programme commenced with Tchaikowsky's Quartet in D (Op. 11), a work which, so far as we are aware, had not previously been heard in London: by the way, nothing of the Roman composer's has ever been given at the Popular Concerts.

The Quartet contains some very fresh and charming music. The first movement is interesting, though a little forced as regards rhythm. The most attractive movement is the Andante. The opening theme is exceedingly quaint; and the second one, in good contrast, is accompanied by a persistent figure for cello, and reiterated notes for second violin and viola which have a mournful effect. The whole movement, indeed, is imbued with that feeling of sadness so prevalent in the national music of the North. The Scherzo is not particularly characteristic. The Finale contains some good workmanship, which shows the influence of the Beethoven of the Razoumowsky period. The programme also included Dvorák's new Quartet in F (Op. 96). The first two movements, Allegro and Lento, show excellent workmanship; but they are not striking. The Scherzo is bright and clever, though the Trio does not appear to offer sufficient contrast. The Finale shows the strongest individuality. The composer must have been in one of his most genial moods when he penned it. It is overflowing with Bohemian humour. Dvorák is skilled in the art of development, and can do much even with unpromising material; but when his subject-matter, as in this case, has strong character, then he warms to his work and produces a masterpiece. Further acquaintance with the Quartet may perhaps modify our opinion with regard to the earlier movements. The performances, on the whole, were very good. Miss Catherine Fisk sang songs by Brahms, Leoncavallo, and Schubert, and met with a cordial reception.

J. S. SHEDLOCK.

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